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Ireland. National Education Board

THIRD BOOK

OF

LESSONS

FOR

THE USE OF SCHOOLS.

Ireland. National Educ. Co.

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PREFACE.

As the Lessons of the Third Book contain no systematic teaching, it has been thought most advisable to distribute them in a miscellaneous form through the Volume, in order not to fatigue the attention by dwelling too long on any one class of subjects, not intended to be presented in a connected form.

An exception has been made, however, in respect of the Scriptural Lessons, in which the connexion has been preserved, and which form, therefore, a separate portion of the Book.

The Table of Contents will present the subjects under their respective heads; should any persons, therefore, prefer another arrangement of the reading course, they can easily make it for themselves.

The Geographical Lessons have been written with a view of recalling and of generalizing what the scholars had previously learned; they have also been connected with slight descriptive sketches, to render them more amusing and instructive.

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The introduction to Grammar is a continuation of that contained in the Second Book of Lessons. The majority of the Lessons are either new selections or from original manuscripts. Some of the selections from the "Evenings at Home" are retained, and some more added. The Lessons on Money Matters are retained, and portions of the Scriptural Lessons, with omissions, corrections, and additions. The remaining Lessons, with the exception of a few pages (corrected only) among the Natural History articles, are newly written or selected, though many of the original subjects have been retained.

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THIRD BOOK.

LESSON I.

TIME.

twi-light	trick-led	re-pen-tance
spang-ling	ex-is-tence	e-ven-ing
reck-on-ing	squan-der	in-at-ten-tive
hour-glass	quar-rel-ling	cir-cle

The sun's course marks the time of day. When the sun rises we call it morning; when he arrives at the south point of the sky, and at his greatest height over our heads, we call it noon or mid-day; after he has set we call it evening; and when the twilight which remains after he has set, has quite faded, and the darkness sets in, and the stars are spangling the sky, we call it night. These are natural divisions of time.

We divide, for our own convenience, days into hours. Every day has twenty-four hours: the first twelfth hour of the day is called noon, or mid-day; the second twelfth hour, or twelve o'clock at night, is called mid-night.

We divide every hour into sixty minutes, and every minute into sixty seconds; a second being as long as while you are counting one; so that if you count sixty not very fast, you will find that a minute has passed away.

It is very convenient to have our time measured out. But unless we had something to remind us, we should soon lose our reckoning.

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People formerly used hour-glasses to measure their time by.

An hour-glass is divided into two hollow parts, connected by a narrow neck. The upper part is filled with sand sufficient to trickle out into the lower glass in the course of an hour, and when the lower glass is full, you turn it up, and the lower glass is again the empty one, till the sand has dribbled out again, and filled it. In this way people could measure their day, when once they knew the hour; but then, if they were so engaged as to be obliged to leave their glass unturned, they lost their reckoning. Still it was a very useful invention: but clocks and watches are far more admirable; because they not only tell you that an hour is past, but they point out which hour, and show you what portion of the hour, or how many minutes are past.

Every boy and girl should learn to read the hour of the day by a clock or watch. Look at the school clock; the hours, you see, are marked in a circle, from I. to XII. on the face of it, which face is called the dial plate; and there are two hands or pointers, which move round it. The shorter hand, which is called the hour hand, points to the hours which are marked I. II. III., and so on; the longer one points to the minutes, which are marked by these little strokes or dots which you see in a circle outside the figures; this long hand is called the minute hand.

The hour hand moves slowly; it is an hour in moving from one figure to the next, and twelve hours in passing round the whole circle, from any one hour to the same again.

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The minute hand moves more quickly; it passes round the whole circle in one hour, while the hour hand is slowly getting from one figure to the next. The hour hand points to the hour of the day, and the minute hand shows how many minutes past the hour it is, or how many minutes before it. If it is *more* than half an hour *after* the hour, we call it so many minutes before the *next* hour; viz., if it is five minutes more than half-past V. we call it twenty-five minutes to VI., and so on.

So you see what a useful thing a clock or a watch is, and how it should remind us of what we have to do.

But all the clocks and watches in the world are of no use if we waste the hours and minutes they show us. To waste our hours or minutes is to be idle when it is our duty to be busy.

To be idle or inattentive or to play in school, is to waste your hours and minutes, because it is then your duty to be busy.

When you are *sent out* to play, you do not waste your time, because play is then your business, and a pleasant business too, if there be no quarrelling.

LESSON II.

A MINUTE.

A minute—how soon it has flown!
  And yet how important it is!
God calls every moment his own,
  For all our existence is his;
And though we may waste it in folly and play,
He notices each that we squander away.

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Why should we a minute despise,
Because it so quickly is o'er?
We know that it rapidly flies,
And, therefore, should prize it the more.
Another, indeed, may appear in its stead,
But that precious moment for ever is fled.

'Tis easy to squander our years
In idleness, folly, and strife;
But, oh! no repentance or tears
Can bring back one moment of life!
But time, if well spent, and improv'd as it goes,
Will render life pleasant, and peaceful its close.

LESSON III.

GLASS.

trans-pa-rent	cal-cin-ed	twirl-ing
mer-chant	suit-a-ble	twist-ing
cir-cum-stance	ap-pa-ra-tus	sil-ver-y
Sy-ria	glass-blow-er	pin-cer

Glass is made of sand or ground flint, and the ashes of certain plants which are caused to melt by exposure to intense heat. It is said to have been discovered by some merchants, who were driven by bad weather on the coast of Syria, in Asia. They had lighted a fire on the sea shore in order to warm themselves, with a plant called kali, and the sand mixing with its ashes, was melted into glass by the heat. This circumstance led the merchants to the discovery of the mode of making glass, which was first manufactured at Sidon, a town of Syria.

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This is the present mode of making glass:—When the sand and ashes have been properly mixed they are put into a furnace, where they are burned, or calcined, for some time, till they become what is called grit. This grit is then boiled in pots and cleared over a second furnace, till it is fit for the glass-blowing process, which is performed by taking up some of tho melted glass with the end of a long iron tube, rolling it on a working stool into the proper shape, and then blowing into it to make it hollow. It is then softened again, and fashioned more carefully, till it becomes of a suitable form. But glass is so brittle, that if the piece which has been made with so much care, be exposed immediately to the cold air, it would fall to pieces, as if struck by a hammer. It must, therefore, be hardened; and this is done by exposing it again to heat, and then letting it cool very gradually: this process is called *annealing*.

Glass is beautiful for its brightness and smoothness, but its great value to us is its *transparency*. Any substance which we can see through is called transparent.

Now it is this transparency which makes glass so valuable for our window panes, because it admits the light of the sun, while it excludes the wind and the rain.

Till glass was in common use, we could have no light in our houses, unless we admitted air also and rain; so that in bad weather people were obliged to sit in the dark.

The ancient Greeks and Romans, in the height of their power and glory, knew not the comfort of glass.

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In Russia, where glass is very dear, they use very often thin plates of a silvery looking substance, called mica, which is found in some kinds of rock, and which has the advantage of not breaking so easily as glass, but it is not so clear and transparent.

In England it is not uncommon for a glass-blower to go about from place to place, and earn a livelihood, by showing any one who pays a trifle for it, this beautiful art. He makes only small things, such as tiny tumblers and cups, and all sorts of little shapes, dogs, cats, and birds; but they are very pretty, for he uses coloured glass, according to the colour of the animal he wishes to imitate.

His workshop is a stool, and his apparatus a lamp, a pair of pincers, a blow-pipe, and some strips or pipes of glass. He breaks off a piece of glass, and holding it with his pincers, melts it at his lamp, and then sticks it at the end of his blow-pipe; he then whirls it about, and fashions it; and if it is intended to be hollow as a cup, he blows into it through his pipe, which makes the glass expand, or swell out on all sides, leaving a hollow within.

By twirling and twisting his melted glass about, he can make it assume any shape he pleases. But as all this must be done while the glass is hot and in a soft state, the glass-blower must be very quick in his movements, and know well what he is about.

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LESSON IV.

THE GOOD-NATURED LITTLE BOY.

un-guard-ed-ly	pro-vi-si-on	vic-tu-als
ne-ces-si-ty	re-main-ing	in-cli-na-ti-on
neigh-bour-hood	ex-pe-di-ti-on	sai-lor
fam-ish-ed	care-ful-ly	so-li-ta-ry

A little boy went out, one morning, to walk to a village about five miles from the place where he lived, and carried with him, in a basket, the provision that was to serve him the whole day. As he was walking along, a poor little half-starved dog came up to him, wagging his tail, and seeming to entreat him to take compassion on him. The little boy at first took no notice of him, but at length, remarking how lean and famished the creature seemed to be, he said, "This animal is certainly in very great necessity; if I give him part of my provision, I shall be obliged to go home hungry myself; however, as he seems to want it more than I do, he shall partake with me." Saying this, he gave part of what he had in the basket to the dog, who ate as if he had not tasted victuals for a fortnight.

The little boy then went on a little farther, his dog still following him, and fawning upon him with the greatest gratitude and affection; when he saw a poor old horse lying upon the ground, and groaning as if he was very ill: he went up to him, and saw that he was almost starved, and so weak that he was unable to rise. "I am very much afraid," said the little boy, "if I stay to assist this horse, that it will be dark before I can return; and I

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have heard that there are several thieves in the neighbourhood: however, I will try; it is doing a good action to attempt to relieve him; and God Almighty will take care of me." He then went and gathered some grass, which he brought to the horse's mouth, who immediately began to eat with as much relish as if his chief disease was hunger. He then fetched some water in his hat, which the animal drank up, and seemed immediately to be so much refreshed, that, after a few trials, he got up, and began grazing.

The little boy then went on a little farther, and saw a man wading about in a pond of water, without being able to get out of it, in spite of all his endeavours. "What is the matter, good man?" said the little boy to him; "can't you find your way out of this pond?" "No, God bless you, my worthy master, or miss!" said the man; "for such I take you to be by your voice: I have fallen into this pond, and know not how to get out again, as I am quite blind, and I am almost afraid to move for fear of being drowned." "Well," said the little boy, "though I shall be wetted to the skin, if you will throw me your stick, I will try to help you out of it." The blind man then threw the stick to that side on which he heard the voice; the little boy caught it, and went into the water feeling very carefully before him, lest he should unguardedly go beyond his depth; at length he reached the blind man, took him very carefully by the hand, and led him out. The blind man then gave him a thousand blessings, and told him he could grope out his way home; and the little boy ran on as hard as he could, to prevent being benighted.

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But he had not proceeded far, before he saw a poor sailor, who had lost both his legs in an engagement by sea, hopping along upon crutches, "God bless you, my little master!" said the sailor; "I have fought many a battle with the French, to defend our native land; but now I am crippled, as you see, and have neither victuals nor money, although I am almost famished." The little boy could not resist his inclination to relieve him; so he gave him all his remaining victuals, and said, "God help you, poor man! this is all I have, otherwise you should have more." He then ran along, and presently arrived at the town he was going to, did his business, and returned towards his own home, with all the expedition he was able.

But he had not gone much more than half way before the night shut in extremely dark, without either moon or stars to light him. The poor little boy used his utmost endeavours to find his way, but unfortunately missed it in turning down a lane, which brought him into a wood, where he wandered about a great while without being able to find any path to lead him out. Tired out at last, and hungry, he felt himself so feeble, that he could go no farther, but set himself down upon the ground crying most bitterly. In this situation he remained for some time, till at last the little dog, who had never forsaken him, came up to him wagging his tail, and holding something in his mouth. The little boy took it from him, and saw it was a handkerchief nicely pinned together, which somebody had dropped, and the dog had picked up; and on opening it, he found several slices of bread and meat, which the little boy ate with great satis-

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faction, and felt himself extremely refreshed with his meal. "So," said the little boy, "I see that if I have given you a breakfast, you have given me a supper; and a good turn is never lost, done even to a dog."

He then once more attempted to escape from the wood, but it was to no purpose; he only scratched his legs with briars, and slipped down in the dirt, without being able to find his way out. He was just going to give up all further attempts in despair, when he happened to see a horse feeding before him, and, going up to him, saw by the light of the moon, which just then began to shine a little, that it was the very same he had fed in the morning. "Perhaps," said the little boy, "this creature, as I have been so good to him, will let me get upon his back, and he may bring me out of the wood, as he is accustomed to feed in this neighbourhood." The little boy then went up to the horse, speaking to him, and stroking him, and the horse let him mount his back without opposition; and then proceeded slowly through the wood, grazing as he went till he brought him to an opening, which led to the high road. The little boy was much rejoiced at this, and said, "If I had not saved this creature's life in the morning, I should have been obliged to have stayed here all night; I see by this that a good turn is never lost."

But the poor little boy had yet a greater danger to undergo; for, as he was going along a solitary lane, two men rushed out upon him, laid hold of him, and were going to strip him of his clothes; but just as they were beginning to do it, the little

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dog bit the leg of one of the men with so much violence, that he left the little boy and pursued the dog, that ran howling and barking away. In this instant a voice was heard that cried out, "There the rascals are; let us knock them down!" which frightened the remaining man so much, that he ran away, and his companion followed him. The little boy then looked up, and saw that it was the sailor, whom he had relieved in the morning, carried upon the shoulders of the blind man whom he had helped out of the pond. "There, my little dear," said the sailor, "God be thanked, we have come in time to do you a service, in return for what you did us in the morning. As I lay under a hedge I heard these villains talk of robbing a little boy, who, from the description, I concluded must be you: but I was so lame, that I should not have been able to come time enough to help you, if I had not met this honest blind man, who took me upon his back while I showed him the way."

The little boy thanked him very sincerely for thus defending him; and they went all together to his father's house, which was not far off: where they were all kindly entertained with a supper and a bed. The little boy took care of his faithful dog as long as he lived, and never forgot the importance and necessity of doing good to others if we wish them to do the same to us.

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LESSON V.

SILK.

cat-er-pil-lar	com-plete-ly	mul-ber-ry
se-par-ate-ly	re-mark-a-ble	fa-bric
ma-nu-fac-ture	i-mi-ta-ti-on	spin-dle
e-nor-mous-ly	ar-ti-fi-ci-al	silk-worm

That beautiful material for clothing, called silk, we owe to the labours of a caterpillar, named for that reason, the *silk-worm*. Great numbers of these insects are kept in Italy and many other countries, but they were first made use of in China, where silk was worn long before it was known to Europe. In its perfect state, this insect is a kind of moth, but it is hatched from the egg in the form of a caterpillar; in this state it eats enormously, but only one kind of food is suited for it—the leaves of the mulberry tree. In the countries where silk-worms are reared, there are always large plantations of mulberry trees, for the purpose of feeding them. When it has reached full maturity, the silk-worm ceases to eat and begins to spin its web; this it does in the same way that spiders and some other insects do, but the silky threads which it winds round itself, have the property of hardening and becoming much stronger than the webs of other insects.

When the caterpillar has rolled itself completely up in its *cocoon*, as this wrapper is called, it becomes a chrysalis. This cocoon is an oval ball, about as large as a pigeon's egg, of either a light straw colour or yellow; it consists of a single thread,

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wound round and round so as to make a close and firm covering; this thread is very long; it has been found nearly a thousand feet in length. When the cocoons are finished, they are put into an oven to kill the poor little spinner, who, if left to himself, would in time become a moth, and eat his way out of his nest, and so spoil the silk. The next business is, to wind off the silk. After separating a downy substance, called floss, from the outside of the cocoons, they are thrown into warm water, and the ends of the threads being found, several are joined together (as they are so fine that they would break separately), and wound upon reels. This is the silk in its natural state, called *raw silk*. After several operations have been used to cleanse, and render it more supple, it is twisted into threads of the different degrees of fineness which are wanted for the different manufactures. This is done by mills, which turn at once a great number of spindles, and at the same time, perform the process of winding and twisting.

The fabrics which are made from silk are too numerous to describe here; the only ones I will mention are, ribbons, which are in such constant use among all classes of people, and which from the delicate satin ribbon, down to the common shoe string, are all made of silk, and poplins or tabinets, a manufacture for which Ireland is remarkable. Poplin is made of a mixture of silk with fine wool; it is dyed of every variety of colour, and is sometimes plain, and sometimes figured with different patterns. Some silk is used for sewing, no other thread is nearly so strong or beautiful; it is

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also woven into stockings, gloves, and other articles; and finally, the cocoon, when the silk is wound off it, is used for making artificial flowers, and is considered to be the best imitation of nature, when painted and made up: but it is a very poor one, for nothing that man can make equals the flowers of the field, and man has, after all, no materials of his own; he only uses those which the silk-worm, or sheep, or plant, had worn before.

LESSON VI.

AGAINST PRIDE IN CLOTHES.

How proud we are! how fond to shew
Our clothes, and call them rich and new!
When the poor sheep and silk-worms wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be drest fine as I will,
Flies, worms, and flow'rs exceed me still.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

No more shall worms with me compare,
This is the raiment angels wear;
The Son of God, when here below,
Put on this blest apparel too.

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It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn, the more it shines.

In this on earth would I appear,
Then go to heaven and wear it there.

LESSON VII.

THE DOG AND HIS RELATIONS.

mas-tiff	an-ces-tor	cor-di-al
vi-gi-lant	sus-pi-ci-ous	lei-sure
re-la-tion-ship	Rey-nard	o-ri-gi-nally
ac-know-ledg-ing	keep-er	Ar-me-ni-a

Keeper was a farmer's mastiff, honest, brave, and vigilant. One day as he was ranging at some distance from home, he espied a wolf and a fox sitting together at the corner of a wood. *Keeper*, not much liking their looks, though by no means fearing them, was turning another way, when they called after him, and civilly desired him to stay. "Surely, sir," says *Reynard*, "you won't disown your relations. My cousin *Gaunt* and I were just talking over family matters, and we both agreed that we had the honour of reckoning you among our kin. You must know that, according to the best accounts, the wolves and dogs originally were one race, in the forests of Armenia; but the dogs, taking to living with man, have since become inhabitants of towns and villages, while the wolves have retained their ancient mode of life. As to my ancestors, the foxes, they were a branch of the same family, who settled farther

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northwards, where they became stinted in their growth, and adopted the custom of living in holes under ground. The cold has sharpened our noses, and given us a thicker fur and bushy tails to keep us warm. But we have all a family likeness which it is impossible to mistake; and I am sure it is our interest to be good friends with each other."

The wolf was of the same opinion, and Keeper looking narrowly at them, could not help acknowledging their relationship. As he had a generous heart, he readily entered into friendship with them. They took a ramble together, but Keeper was rather surprised at observing the suspicious shyness with which some of the weaker sort of animals surveyed them, and wondered at the hasty flight of a flock of sheep as soon as they came within view. However, he gave his cousins a cordial invitation to come and see him at his yard, and then took his leave.

They did not fail to come the next day about dusk. Keeper received them kindly, and treated them with part of his own supper. They stayed with him till after dark, and then marched off with many compliments. The next morning, word was brought to the farm that a goose and three goslings were missing, and that a couple of lambs were found almost devoured in the home field. Keeper was too honest himself readily to suspect others, so he never thought of his kinsmen on the occasion. Soon after, they paid him a second evening visit; and next day another loss appeared of a hen and her chickens, and a fat sheep. Now Keeper could not help mistrusting a little, and blamed himself for admitting strangers, with-

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out his master's knowledge. However, he still did not love to think ill of his own relations.

They came a third time. Keeper received them rather coldly, and hinted that he should like better to see them in the day time, but they excused themselves for want of leisure. When they took their leave, he resolved to follow at some distance and watch their motions. A litter of young pigs happened to be lying under a hay-stack without the yard. The wolf seized one by the back, and ran off with him. The pig set up a most dismal squeal; and Keeper, running up at the noise, caught his dear cousin in the fact. He flew at him and made him relinquish his prey, though not without much snarling and growling The fox, who had been prowling about the hen roost, now came up, and began to make protestations of his own innocence, with heavy reproaches against the wolf for thus disgracing the family. "Begone, scoundrels, both," cried Keeper, "I know you now too well. You may be of my blood, but I am sure you are not of my spirit. Keeper holds no kindred with villains." So saying, he drove them from the premises.

LESSON VIII.

THE COTTAGE GARDEN.

flour-ish-ing	cle-ma-tis	snow-drop
em-ploy-ment	prim-ro-ses	ground-sel
neigh-bour-ing	goose-ber-ries	ve-ge-ta-ble
tra-vel-ling	cab-bag-es	plea-sant-est

A neat and flourishing cottage garden is one of the pleasantest sights in the world, and I wish it

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were a common one. It is surprising how much may be made of a very small space of ground if it is properly managed: the greatest part of the work may be done by children, and it is a very amusing employment—much more so than filling holes with dust or making mud pies. Let us suppose that we have got a piece of ground which we want to turn into a garden—what is first to be done? It must be well dug up, and raked smooth, and laid out in beds, in the first place. We will suppose that it is autumn, which is the season for planting—we must, therefore, beg a few slips and cuttings from some friend or neighbouring gardener: in one corner, we will set slips of thyme, mint, and sweet marjoram, for these herbs are very fragrant, and pretty; they are sometimes *used* to give a pleasant flavour to broth. Against the walls of the cottage, we can plant cuttings of China rose and wild clematis, which is called in England, travellers' joy, because it grows by the side of the roads; it is a very pretty creeper. We must now think of the spring, and if we wish our garden to make a gay show in March and April, we must plant some bulbs of crocuses and snowdrops, and some roots of primrose and violets. Primrose roots can be very easily obtained by those who live in the country, for, in most places, they grow wild in the fields; by planting primroses in manure, they can be made to turn pink; the first year, they blow very pale pink; the next, deeper, and so on till they become quite crimson. We must not neglect, however, the useful part of our garden. This is not indeed the time for sowing most sorts of vegetables, but we may sow a

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bed of onions, and some kinds of cabbage; if we have any fruit trees, such as currants or gooseberries, now is the time to plant them, and then our work is nearly at an end, till next spring; our garden will indeed want to be kept neat and tidy, but except that, there is very little to be done, especially the first year.

Now it is March, how gay and pretty our little garden looks! A row of bright orange crocuses in full blossom; behind them, some delicate snowdrops(these have been in blow since February), and in the middle of the bed, a fine tuft of primroses and violets. Our currant and gooseberry bushes have already put forth their tender green buds. It will soon be time to sow seeds,—in the end of March, we may sow peas and beans, and carrots, and summer cabbages; we must wait till April to sow the flower seeds. The flowers that make the greatest show in summer are *annuals*, that is, plants which die down every year and require to be sown afresh each spring. One of the most beautiful of these is the sweet pea—we will have some in the middle of our bed. The way to sow seeds is, to make a little trench in a ring with a stick, and then drop the seeds into it, and sprinkle the earth over them, marking the place with a small stick. Besides the sweet pea, lupins, larkspurs, and sweet Williams, are the best annuals for a cottage garden, as they are hardy, and do not require much care. We must also plant and sow whatever other roots or seeds we can obtain now, as it will be too late when summer is come. When the young seedlings begin to appear above ground, weeds are sure to come

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up with them; and as soon as they are sufficiently grown for us to distinguish them apart, we must carefully pull up the weeds, which would choke the tender plants if they were left. I dare say you know the proverb, "Ill weeds grow apace," and it is a very true one, for as the coarse groundsel soon outgrows the delicate lupin, so a bad habit will soon overcome a good one, if we are not very much upon our guard. Well—here is summer at last! Now indeed our garden is beautiful,—now it repays all our labour ten times over. How lovely are the roses and clematis against the cottage wall, their blossoms peeping in at the very window; and how sweet the pinks and mignonette smell! We can now gather a fine nosegay of flowers, which will look very pretty and cheerful in the house, and if put in a mug of water, will keep alive for some days. Let us look at the currant and gooseberry bushes to see how they are getting on. Ah! here are beautiful bunches of currants, both red and white, and plenty of nice gooseberries also, they are nearly ripe already. Our vegetables, too, must be almost fit for use; here are early cabbages, and peas, and beans; a little later, we shall have carrots and onions, and some others. There is not much *hard* work to be done in the garden at present, but it must not be neglected; the flowers must be tied up to prevent the wind, or their own weight, from dragging them down on the ground. If the weather is very dry, they must be watered, and, above all, the weeds must be carefully pulled up as fast as they appear. On the whole, however, the summer is the time for us to reap the

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reward of our trouble, and a very great reward it is. With a little care, our garden may be kept full of flowers till the middle of autumn, or even later; and though we cannot see our beautiful annuals die, and our roses wither, without being sorry for the loss, we remember that next spring our garden will be gay once more.

LESSON IX.

THE TWO GARDENS.

When Harry and Dick had been striving to please
  Their father (to whom it was known)
Made two little gardens, and stock'd them with trees,
  And gave one to each for his own.

Harry thank'd his papa, and with rake, hoe, and spade,
  Directly began his employ;
And soon such a neat little garden was made,
  That he panted with labour and joy.

There was always some bed or some border to mend,
  Or something to tie or to stick;
And Harry rose early his garden to tend,
  While snoring lay indolent Dick.

The tulip, the rose, and the lily so white,
  United their beautiful bloom,
And often the honey-bee stoop'd from his flight,
  To sip the delicious perfume.

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A neat row of peas in full blossom was seen,
  French beans were beginning to shoot,
And his gooseb'rries and currants, though yet they
    were green,
  Foretold him a plenty of fruit.

But Richard loved better in bed to repose,
  And snug as he curl'd himself round;
Forgot that no tulip, nor lily, nor rose,
  Nor plant in his garden was found.

Rank weeds and tall nettles disfigur'd his beds,
  Nor cabbage, nor lettuce was seen;
The slug and the snail show'd their mischievous
    heads,
  And ate ev'ry leaf that was green.

Thus Richard the idle, who shrunk from the cold,
  Beheld his trees naked and bare;
While Harry, the active, was charm'd to behold
  The fruit of his patience and care.

LESSON X.

THE WOLF.

con-sid-er-ed	ra-pa ci-ty	Switz-er-land
pop-u-la-tion	in-tro-duc-tion	mis-tress
ter-ri-ble	fe-ro-ci-ty	spa-ni-el
a-gri-cul-ture	struc-ture	hu-man-i-ty

The wolf bears a strong resemblance to the dog tribe, both in his outward form and internal structure; but he possesses none of the useful or agreeable qualities of this friendly animal. He has

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ever been dreaded and considered as one of the most savage enemies of mankind. In countries where wolves are numerous, whole droves come down from the mountains, or out of the woods, to seek their prey. They attack the sheep-fold, and enter villages, and carry off sheep, lambs, hogs, calves, and even dogs. The horse and the ox, the only tame animals that make any resistance to these destroyers, are frequently overpowered by their numbers, and their incessant attacks. Even man himself on these occasions sometimes falls a victim to their rapacity. Their ravages are always most terrible in winter, when the cold is most severe, the snow in the greatest quantity on the ground, and food most difficult to be procured. Wolves are found in most countries of Europe and America; but their numbers are very much diminished in Europe, in consequence of the increase of population, and the extension of agriculture. At one time they were an exceedingly great nuisance in Britain, and at a still later period in Ireland, and persons often held their lands on condition of their bringing to the king so many wolves' heads; but in both countries they are now completely extirpated.

Notwithstanding the ferocity of their nature, wolves have been tamed. The natives of North America, before the introduction of dogs, employed them in hunting, and made them quite obedient to command. And in the East, they are trained to dance and play a variety of tricks; but they are almost always found to be wholly incapable of attachment, and, as they advance in life, commonly contrive to escape to their native woods. There

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have been some instances, indeed, of wolves having been tamed to an uncommon degree by kindness and humanity. A lady in Switzerland had a tame wolf, which seemed to have as much attachment to its mistress as a spaniel. She had occasion to leave home for a few weeks; the wolf evinced the greatest distress after her departure, and at first refused to take food. During the whole time she was absent, he remained much dejected; and on her return, as soon as he heard her footsteps, he bounded into the room in an ecstasy of delight. Springing up, he placed a paw on each of her shoulders, but the next moment fell backwards and instantly expired.

The wolf is repeatedly alluded to in Scripture. Persons of crafty, violent, and ferocious tempers are compared to it; as when it is said in Gen. xlix. 27, that "Benjamin shall ravin as a wolf," it means that the tribe of Benjamin shall be fierce and warlike. When our Saviour says, "I send you forth as sheep in the midst of wolves," he intimates that his disciples, peaceable and gentle, would be surrounded by wicked men, who would thirst for their blood, and endeavour to destroy them. He also likens false prophets or teachers to ravenous wolves in sheep's clothing; denoting, that though they appeared and professed to be harmless, yet they had no other view than to make a prey of those whom they pretended to instruct. And the prophet Isaiah, when predicting the peaceful times of the Gospel, mentions that the wolf shall dwell with the lamb; that is, men of fierce and sanguinary dispositions will be so transformed and changed by the religion of Christ, as to become gentle and

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tractable, and associate quietly with those, whom, otherwise, they would have been inclined to persecute.

LESSON XI.

SPIDERS.

com-mon-er	crev-i-ces	con-tri-vance
cir-cu-lar	glu-tin-ous	con-ve-ni-ent
co-coon	un-for-tu-nate	spe-ci-es
cu-ri-ous	sus-pend-ed	ha-bit-a-tion

No animals are commoner than spiders; we find them everywhere. Some have their dwelling in our houses, some in the fields, some in the crevices of an old wall; some float on their web in the air—some on the surface of the water. It is curious to see them forming their webs, or lying in wait for their prey.

These webs are sometimes composed of dirty-looking threads, either single, or in a confused mass, like those of the house spider, which clean and tidy folks will not suffer to remain in a corner of their room, or suspended to the ceiling. Sometimes we find beautiful circular webs spread out in fine net-work on the grass or hedges, in the early summer or autumn mornings, and all glittering with dew-drops.

But woe to the unfortunate fly, or gnat, or even wasp, who gets entangled in these treacherous snares; he has a poor chance of escape, for the threads he treads on are sticky or glutinous, and the poor insect can seldom get away before the spider pounces upon her prey, and devours, or rolls it up in her web for future use.

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The threads with which the spider spins her web, are drawn out through little holes from that large round part of her body, in which there is a constant supply of the substance from which they are formed. These threads, fine as they are, can bear a weight many times greater than that of the spider who spins them. Spiders employ their webs for three purposes: for their snares to catch unwary flies and other insects, for lining their own dwellings, and for their cocoons. A cocoon, as you may recollect in the history of the silk-worm, is the name which is given to the substance in which insects fold themselves when they die, or change their state, and in which they also wrap their eggs.

Some species of spiders are gifted with an instinct for building. Their habitations are found in a red clay soil, into which they bore long narrow passages like the tubes of a pipe. They line the *walls* of these little dwellings with mortar, and then cover them with a soft silky substance drawn from their bodies; the door which closes them is curiously formed of layers of earth and cobweb, and is furnished with hinges of such a kind that it will shut of itself when the spider rushes out.

The water spider usually lives quite under water, and fastens her dwelling to the plants or bushes which grow on or below the banks nearest her. This kind of house is an oval cocoon formed of web, and lined with the same silky substance I have described; from all parts of this cocoon, threads issue which fasten it securely to the plant or bush most convenient to the spider. This cocoon she fills by a very curious contrivance with air, for you know she could not breathe under the

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water unless she had been able to provide her dwelling with air.

When the time comes for laying her eggs, the spider wraps them up in another sort of cocoon prepared for this purpose, and then dies.

LESSON XII.

THE FOX.

qua-dru-ped	crev-ice	char ac-ter
muz-zle	de-struct-ive	prov-erb
e-rect	nox-i-ous	pre-ci-pice
re-si-dence	strat-a-gem	Rey-nard

The fox is a quadruped of the dog kind. This animal is found in almost every quarter of the world. His colour is brown; he has a sharp muzzle; his ears are erect and pointed; and his tail is straight and bushy, and tipped with white. His usual residence is a den or large burrow, formed under the surface of the ground, or in some deep crevice of a rock. He is seldom abroad till the evening; and then he prowls about the woods and fields for food, till the morning. He feeds on hares, rabbits, poultry, feathered game, moles, rats, and mice; and he is known to be very fond of fruit. He runs down hares and rabbits by pursuing them like a slow hound. His voice is a sort of yelping bark.

Although the fox is very destructive to poultry and game, and sometimes takes the liberty of carrying off or devouring a lamb, he is of service to mankind, by destroying many kinds of noxious animals. His skin also constitutes a soft and warm

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fur, which is used for muffs and tippets, and for the lining of winter garments. In some parts of the continent, his flesh is eaten as food.

In many countries, and in a special manner in England, hunting the fox is a favourite field-sport. Gentlemen on horseback hunt him with hounds; he has been known to run fifty miles, and after all to save his life, by wearying out the dogs as well as the horses and huntsmen.

His various stratagems for obtaining prey and avoiding his enemies, have justly procured for him the character of cunning; so that "as cunning or crafty as a fox," has grown into a proverb. Many instances of this craftiness are related. A fox had been frequently chased, and always escaped by appearing to go over a precipice; and it commonly happened that several of the dogs, in the eagerness of pursuit, went after him and were killed. At last, on exploring the place, the huntsmen were so fortunate as to discover that the fox had his den just under the brow of the precipice, and that by laying hold of a strong twig, that grew beside it, with his teeth, he had the art of swinging himself into the hole; out of which, however, he was able to scramble at any time, without danger. But human skill baffles the cunning of the fox. The huntsmen cut off the twig, and the next time Reynard was pursued, he ran to catch it as formerly, trusting that it was still there; but, of course, he missed his aim, and tumbling down among the rocks, was mangled almost as much as if he had been torn to pieces by the dogs.

The fox is mentioned in Scripture. Sampson employed three hundred foxes to burn the vine-

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yards and corn-fields of the Philistines. Herod, the tetrarch of Galilee, who beheaded John the Baptist, was called a fox by Christ, on account of his craftiness. And our Saviour makes an affecting allusion to this animal, when he says, "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head."

LESSON XIII.

THE FOX AND THE GOAT.

sul-try	mu-tu-al-ly	pos-ture
de-scri-ed	pro-pos-ed	as-sist-ance
de-scend-ed	re-ject-ed	haz-ard
suf-fi-cient-ly	con-fi-dent	ad-vice

A fox and a goat, travelling together on a very sultry day, found themselves exceedingly thirsty, when, looking round the country, in order to discover a place where they might meet with water, they at length descried a clear spring at the bottom of a pit. They both eagerly descended; and having sufficiently allayed their thirst, it was high time to consider how they should get out. They formed many plans, but could not agree upon any. At last the crafty and selfish fox cried out with great joy, "A thought has just come into my head, which will extricate us from our difficulty Do you," said he to the goat, "only rear yourself on your hinder legs, and rest your fore-feet against the side of the pit; in this posture, I will climb up to your head, whence I shall be able to reach the top; and when I am once there, it will be easy enough for me to pull you out by the horns."

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The simple goat did not consider that the fox had not strength to drag him up; so he liked the proposal, and placed himself as directed. Then the fox, as he had proposed, climbed along his companion's back, stepped on his head, and gained the top of the well in safety.

"Now then," said the goat, "you are to give me the help you spoke of."

"Thou old fool," replied the fox, "hadst thou but half as much sense as thou hast beard, thou wouldst never have believed that I would hazard my own life to save thine. However, I will give thee a bit of advice which may be of service to thee hereafter, if thou shouldst ever have the good luck to escape from this danger: 'Never venture into a pit again, till thou hast well considered how to get out of it.'"

"True," said a crow, who was perched on the top of the well, and had watched the whole transaction; "but I, for my part, had rather be the good-natured though imprudent goat at the bottom of the well, than the selfish, crafty fox at the top of it."

LESSON XIV.

THE GLEANER.

Before the bright sun rises over the hill,
  In the corn-field poor Mary is seen,
Impatient her little blue apron to fill
  With the few scattered ears she can glean.

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She never leaves off, or runs out of her place,
  To play, and to idle and chat;
Except now and then just to wipe her hot face,
  And fan herself with her broad hat.

"Poor girl, hard at work in the heat of the sun,
  How tired, and warm you must be;
Why don't you leave off, as the others have done,
  And sit with them under the tree?"

"Oh no, for my mother lies ill in her bed,
  Too feeble to spin, or to knit;
And my poor little brothers are crying for bread,
  And yet we can't give them a bit.

"Then could I be merry, and idle, and play,
  While they are so hungry and ill?
Oh no, I would rather work hard all the day,
  My little blue apron to fill."

LESSON XV.

THE LION.

op-por-tu-nity	ter-ri-fic	le-o-pard
hab-i-ta-tion	pro-di-gi-ous	ap-proach-es
ir-ri-ta-tion	ac-quaint-ed	dis-po-si-tion
strik-ing-ly	car-niv-or-ous	pan-ther

The lion belongs to that large tribe of animals which walk on their toes, and most of which are carnivorous. It is of the cat kind, as are tigers, leopards, panthers, and many others.

The length of the largest lion is about eight feet,

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his tail is about four, and his height about four feet and a half. He has a long and thick mane, which grows longer and thicker as he advances in years. The hair of the rest of his body is short and smooth, of a tawny colour. The female is about one-fourth part less in size than the male, and without the mane. The form of the lion is strikingly bold and majestic. His large and shaggy mane, which he can erect at pleasure; his huge eye-brows, his round and fiery eye-balls, which, upon the least irritation, seem to glow with peculiar lustre, together with the formidable appearance of his teeth, give him an aspect of terrific grandeur, which it is difficult, if not impossible, to describe. His roaring is loud and dreadful; when heard in the night, it resembles distant thunder. His cry of anger is much louder and shriller.

The lion seldom attacks any animal openly, except when compelled by extreme hunger, in which case, no danger deters him. But as most animals endeavour to avoid him, he is obliged to have recourse to artifice, and take his prey by surprise. For this purpose he crouches in some thicket, where he watches till his prey comes forward; and then, with one prodigious spring, he leaps upon it from a distance of fifteen or twenty feet, and generally seizes it at the first bound. Should he happen to miss his object, he gives up the pursuit, returns to the place of his ambush, with a measured step, and there lies in wait for another opportunity. His lurking place is generally near a spring or river, that he may lay hold of the animals which come thither to quench their thirst.

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It is observed of the lion, that his courage diminishes, and his caution and timidity are greater, as he approaches the habitations of men. Being acquainted with the power of their arms, he loses his natural fortitude to such a degree, as to be terrified at the sound of the human voice. He has been known to fly before women, and even children, and suffer himself to be driven away by them, from his lurking place in the neighbourhood of villages. His disposition is such as to admit of a certain degree of education; and it is a well-known fact, that the keepers of wild beasts frequently play with him, pull out his tongue, hold him by the teeth, and even chastise him without cause. It is dangerous, however, to provoke him too far, or to depend on his temper with too much security. The lion is found in the hottest parts of India; and in the plains of Africa, where he makes his lair or hiding place among the tall rushes, or other plants, which fringe the banks of rivers. His strength is immense. Near the Cape of Good Hope, a lion was seen to seize a heifer in his mouth, and though the legs dragged on the ground, he appeared to carry her off with the same ease that a dog does a rat, and even leaped over a ditch with her.

His favorite prey is the deer and antelope, which abound both in the plains of Africa, and the jungles of India; but there is no animal, not even man, who will not become his prey if opportunity offers.

In Scripture this animal is sometimes spoken of as an emblem of strength. Jacob compared his son Judah to a lion, to denote the future courage and power of his tribe. The devil is said to go

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about like "a roaring lion seeking whom he may devour." And Jesus Christ is styled the "Lion of the tribe of Judah," because he subdues the enemies of his church and people.

LESSON XVI.

ANECDOTE OF A LION.

The country for many miles around the Cape of Good Hope, in Africa, is inhabited by farmers from Europe, chiefly Dutch settlers. One of these men, whose name was Van Wyk, gave this interesting account to a traveller of the visit which a lion one day made to him and his family. "It is now," said he, "two years since it happened; my wife was sitting within the house, near the door; the children were playing around her, and I without, near the house, busied in doing something to a waggon, when suddenly, though it was mid-day, an enormous lion appeared, came up, and laid himself quietly down in the shade, upon the very threshold of the door. My wife, stupified with fear, or aware of the danger attending any attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered, however, attracted my attention, and I hastened towards the door; but my astonishment may well be conceived, when I found the entrance to it barred by the lion. I glided gently, scarcely knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing; by a happy chance it was in the corner,

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close to the window, so that I could reach it with my hand, for the opening was too small for me to get in. I snatched it up—the lion was beginning to move, perhaps with the intention of making a spring. There was no longer time to think; I called softly to the mother not to move, and imploring the help of the Lord, I fixed my gun, and fired. The ball passed directly over the hair of my boy's head, and lodged in the forehead of the lion; he was stretched on the ground, and never stirred more." This was Van Wyk's account. Had he failed in his aim—had the mother or boy moved, they must have been shot.

We may conceive the joy of the father, and his thankfulness to Providence.

LESSON XVII.

THE PET LAMB.

The dew was falling fast, the stars began to blink;
I heard a voice; it said, "Drink, pretty creature, drink!"
And looking o'er the hedge, before me, I espied
A snow-white mountain lamb, with a maiden at its side.
No other sheep was near, the lamb was all alone,
And by a slender cord was tether'd to a stone;
With one knee on the grass did the little maiden kneel,
While to the mountain lamb she gave its evening meal.
The lovely little maiden was a child of beauty rare;
I watched them with delight; they were a guileless pair.

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And now with empty can the maiden turn'd away,
But ere ten yards were gone, her footsteps did she stay.
"What ails thee, young one?" said she: "Why pull so at thy cord?
Is it not well with thee? well both for bed and board?
Thy plot of grass is soft, and green as grass can be:
Rest, little young one, rest, what is't that aileth thee?
What is it thou wouldst seek? Hast thou forgot the day,
When my father found thee first in places far away?
Many flocks were on the hills, but thou wert own'd by none,
And thy mother from thy side for evermore was gone.
He took thee in his arms, and in pity brought thee home;
A blessed day for thee! then whither wouldst thou roam?
A faithful nurse thou hast: the dam that did thee yean,
Upon the mountain tops, no kinder could have been.
It will not, will not rest! Poor creature! can it be,
That 'tis thy mother's heart, which is working so in thee?
Things that I know not of, perhaps to thee are dear,
And dreams of things which thou canst neither see nor hear.

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Alas! the mountain tops which look so green and fair;—
I've heard of fearful winds and darkness that come there:
The little brooks that seem all pastime and all play,
When they are angry, roar like lions for their prey.
Here thou need'st not dread the raven in the sky;
He will not come to thee; our cottage is hard by.
Night and day thou art safe as living thing can be:
Be happy, then, and rest; what is't that aileth thee?"

WORDSWORTH.

LESSON XVIII.

THE DEER.

roe-buck	branch-ing	swift-est
Bri-tain	ru-mi-nate	usu-al-ly
Scot-land	care-ful-ly	bu-si-ness
grace-ful	en-clo-sure	dif-fi-cul-ty

Deer are not wild in this country; they are kept in large enclosures, usually called parks, where they are carefully preserved from dogs, who will often attack them.

The red deer, the fallow deer, and the roe-buck are found in Great Britain. The male of the red deer is called the stag; he is a beautiful animal, graceful in form, with large branching horns to adorn and defend his head; he is perhaps the swiftest for a short time of any quadruped. His food is grass, and the young branches and shoots of trees. The deer is one of that class of animals, which, like the cow, ruminate or chew the cud; but this business seems to be performed

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with greater difficulty than by the cow and sheep, and is attended by a sort of jerk or hiccup during the whole time it continues.

The fallow deer is smaller than the red, and has broad but not branching horns.

The roebuck is found in the highlands of Scotland.

Deer are mentioned in Scripture Asahel, Joab's brother, was as "light of foot as a wild roe." Part of the daily provision for king Solomon's table consisted of "harts, roebucks, and fallow deer." And David thus beautifully expresses his eager desire for the service of the Lord: "As the hart panteth for the water brooks, so panteth my soul after thee, O God."

LESSON XIX.

THE STAG DRINKING.

quench-ing	spin-dle-shanks	en-tan-gled
re-flect-ed	an-swer-a-ble	ex-claim-ed
slen-der-ness	im-me-di-ate-ly	ant-lers
des-pi-ca-ble	pur-su-ers	be-tray-ed

A stag, quenching his thirst in a clear lake, was struck with the beauty of his horns, which he saw reflected in the water. At the same time, observing the extreme slenderness of his legs, "What a pity it is," said he, "that so fine a creature should be furnished with so despicable a set of spindleshanks! What a truly noble animal I should be, were my legs in any degree answerable to my horns."—In the midst of these thoughts he was alarmed by the cry of a pack of hounds. He immediately bounded

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over the forest, and left his pursuers so far behind that he might have escaped; but rushing into a thick wood, his horns were entangled in the branches, where he was held till the hounds came up, and tore him in pieces. In his last moments he thus exclaimed, "How ill do we judge of our true advantages! The legs, which I despised, would have borne me away in safety, had not the antlers I was so vain of, betrayed me to ruin."

LESSON XX.

THE GRAPES, OR TEMPTATION RESISTED.

em-ploy-ment	ad-mi-ra-ti-on	at-trac-tive
in-ter-est-ing	un-ob-ser-ved	gra-ti-tude
dan-ger-ous-ly	temp-ta-ti-on	in-dus-tri-ous
en-ter-tain-ed	re-col-lec-ted	wist-ful-ly

Willy and Catherine were the only children of Widow Burton, and though their mother was very poor, yet there was not a happier family in the village.

William and Catherine went to school every day, which they liked very much, as they were attentive, industrious children; and right glad were they, when they came home from school, to tell their mother all the interesting things they had read, or to sing the little songs they had learnt. And right glad was their mother to hear their merry voices and footsteps again, after sitting alone, hard at work, all the day. But Willy and Catherine did not come home to be idle and dawdle about on the road like some children; they had always plenty to do. There was a little bit of garden ground attached to the cottage, and

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here in the long summer evenings the children loved to work till it was quite dark; not a weed was to be seen there, and they made it so neat and tidy, that it was a pleasure to look at it. In the winter, too, they did not want for employment. Willy had a turn for mechanics, and Mrs. Benson, a lady for whom his mother was in the habit of working, was once kind enough to give him a box of tools, so that he could amuse himself in the winter evenings by carving boxes or stools, or any thing he pleased; almost all the little comforts his mother had, she said, were owing to him—he made the nice little stool for her feet to rest on, while she sat at work, the book-shelf, and various other things. While Willy was busy with his carving, Catherine was making a patchwork quilt, on the other side of the fire-place, with puss purring at her feet, or sometimes on her knee; and often while the children were at work, their kind mother entertained them with stories of her youth.

But things in this world cannot always go on smoothly; and a great trial it was to the children when their dear mother fell dangerously ill with a fever. Week after week found her still unable to leave her bed. Anxiety for her children, and the thought that she could no longer provide for them, kept up the fever, and retarded her recovery. "How thin and worn poor mother looks," said Catherine to her brother, as they stood together in the little garden one fine autumn day; "it seems to me that she will never get well." "It is because she is so uneasy about us, and how to pay the rent," said Willy, "and that keeps her ill."

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"Oh! Willy, could not we do any thing to help mother? I can work, you know." "Yes, and I can do what is better," said her brother; "look at these nice boxes I have made, better than any I have done yet; I wonder whether Mrs. Benson would buy them if I took them up to the house." It was agreed by the children that Willy should carry his boxes up to the house that evening, and see if Mrs. Benson wanted any thing of the kind. He returned quite joyful; and Catherine, who was watching for him at the door, clapped her hands when she saw that he had sold all the boxes. He had plenty of good news to tell her: Mrs. Benson had not only bought all his boxes, but had given him an order for some picture frames, which he was to bring to the house when he had made them. "And now, Catherine, I am going to tell you the part of my good news which concerns yourself. Mrs. Benson asked me if you could work neatly; and when I said that you could, she gave me this parcel of plain work for you, and you are to bring it up to her when I take my picture frames: pray do it as neatly as you can."

Very hard did this brother and sister work; and their mother, as she lay sick and weary on her bed, felt thankful to see her dear children so busy and happy

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LESSON XXI.

(PART II.)

ad-mi-ra-ti-on	con-fess-ed	re-mem-ber
tempt-ed	dis-pleas-ed	temp-ta-ti-on
phy-sic	strug-gled	gra-ti-tude
clus-ters	fin-ish-ed	el-dest

At length the work was finished, and Willy and Catherine prepared with delight to take it down to Mrs. Benson's. Catherine, before she went, put on the potatoes to boil, and placed a mug of cold water by her mother's bed-side; both then bade her good bye, and eagerly set out on their walk. When they reached the house, they were told by the maid who opened the door, that her mistress was out in the grounds, and the house-keeper in town; but she added (observing their dismayed looks), "I dare say if I can find my mistress, she will come in and speak to you, that you may not have to go home again; you may wait in the hall while I go and find her." So saying, she shut the door and went out.

The children, as soon as they were left alone in the hall, began to examine its contents; they were first attracted by the pictures which were hung round it, and Willy was in full admiration of one when he heard his sister exclaim, "Look here, Willy; look what I have found." Willy turned round and saw his sister standing before a large hamper full of clusters of green and purple grapes; this sight was even more attractive than the pictures, and the children stood gazing on them for some time. "Oh! dear," said Catherine, with a sigh,

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"how nice they look; how I should like to taste just one of them." "Oh! Catherine," cried her brother, "how can you say so, when you know they are not ours." "I know that," said she; "I only said I should *like*." The children were silent again. Presently Willy said, "It is not for myself I should like so very much to have those grapes, but for poor mother; what good they would do her, now she is so feverish and thirsty, and our water is very bad, you know." "Oh! yes, to be sure," said Catherine, "I think they would make her quite well, much more than all the Doctor's physic; dear Willy, do you think there would be any harm in taking a few grapes, not for ourselves, but just for mother?" William made no answer; he stood looking wistfully, and the tears came into his eyes as he thought of his poor mother, lying parched with fever at home, and he wished it were not wrong to take a few home to her. "Dear Willy," cried little Catherine, "do you think there would be any harm in just taking a few grapes there are so many that I am sure Mrs. Benson would not miss them, or know that they were gone, and mother wants them much more than she does;" and she was putting her hand into the hamper, when suddenly Willy caught hold of it, and pulling her back from the tempting spot, he burst into tears. "Oh! Catherine, how naughty we have both been," cried he, "and I the worst, for I am the elder, yet I really was tempted for a moment to take the grapes, for I thought Mrs. Benson will not find it out; but then I recollected that God always sees us, night and day, and that he knows and is displeased when we do wrong." "I

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am afraid he is very much displeased with me, then," said Catherine, sobbing. "for had it not been for you I should have taken the grapes; oh! Willy, will God ever forgive me for having been so naughty?" "Yes, my dear child," said Mrs. Benson, who had entered the hall unobserved by the children, "God always forgives you when you are truly sorry for your fault, and you should feel very thankful to him for having stopped you before you went further than wishing to do wrong. You did not know," said she, turning to Willy, "that I had come into the hall some time ago, but I did not interrupt you, as I wished to see how you would act, and I am glad I did not, for it has shown me that you are a boy who can withstand temptation." "Oh! ma'am," cried Willy, "I don't deserve your praise, for I was very near taking the grapes too." "I know that," said Mrs. Benson, "but you struggled against the temptation, and God always helps those who do so; and now," added she, "dry your tears, my dear children, and show me your work." She praised the work very highly, and paid for it on the spot. As the children, with thanks, were preparing to return home, she stopped them, saying, "I am going to walk with you to the village, to see your poor mother; and look here," added the kind lady, showing a basket she had filled with grapes, "I am going to take these grapes down to your mother." Willy and Catherine hardly knew how to express their gratitude for such kindness; they ran on before, to tell their mother of her coming, and to set a chair ready for her. Mrs. Benson sat some time with Widow Burton, and when she went

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away, left not merely the grapes, but some money to buy her any little comfort she might have need of. It was not till their mother was better that the children confessed to her how much they had been tempted to steal the grapes; and she heard with deep thankfulness that her children had been preserved from such a sin.

Long afterwards, when she was quite well again, and Willy was going out to service for the first time, her parting words to him were, "Above all, Willy, remember to be honest, not only in great, but in little things; and if temptation come near you, remember that God's eye is upon you, and do not forget the grapes."

LESSON XXII.

THE REIN-DEER.

con-sti-tutes	con-vey	de-pos-its
Lap-land-ers	con-struc-tion	e-nor-mous
sub-ser-vi-ent	at-tempt-ed	col-an-der
ten-dons	un-ac-cus-tom-ed	lich-en

This useful animal, the general height of which is about four feet and a half, is to be found in most of the northern regions of the old and the new world. It has long, slender, branched horns; those of the male are much the larger. In colour, it is brown above and white beneath; but it often becomes of a greyish white, as it advances in age. It constitutes the whole wealth of the Laplanders, and supplies to them the place of the horse, the cow, the sheep, and the goat. Alive or dead, the rein-deer is equally subservient to their wants. When it ceases to live, spoons

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are made of its bones, glue of its horns, bow-strings and thread of its tendons, clothing of its skin, and its flesh becomes a savoury food. During its life, its milk is converted into cheese, and it is employed to convey its owner over the snowy wastes of his native country, in a carriage called a sledge. The sledge is of a curious construction, formed somewhat in the shape of a boat, in which the traveller is tied like a child, and which, if attempted to be guided by any person unaccustomed to it, would instantly be overset. A Laplander who is rich, has often more than a thousand rein-deer.

The pace of the rein-deer, which it can keep up for a whole day, is rather a trot than a bounding. Its hoofs are cloven and moveable, so that it spreads them abroad as it goes, to prevent its sinking in the snow; and as the animal moves along, they are heard to crack with a pretty loud noise.

In summer, these animals feed on various kinds of plants, and seek the highest hills, for the purpose of avoiding the gadfly, which at that period deposits its eggs in their skin, and that to such an enormous extent, that the skins are frequently found as full of holes as a colander. Many die from this cause. In winter, their food consists of the lichen, which they dig from beneath the snow, with their antlers and feet. When the snow is too deep for them to obtain this plant, they resort to another species of it which hangs on pine trees.

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LESSON XXIII.

THE LAPLANDER.

With blue cold nose, and wrinkled brow,
Traveller, whence comest thou?
From Lapland's woods and hills of frost,
By the rapid rein-deer cross'd;
Where tapering grows the gloomy fir,
And the stunted juniper;
Where the wild hare and the crow
Whiten in surrounding snow;
Where the shivering huntsmen tear
Their fur coats from the grim white bear;
Where the wolf and northern fox
Prowl among the lonely rocks;
And tardy suns to desert drear
Give days and nights for half a year.
From icy oceans, where the whales
Toss in foam their lashing tails;
Where the snorting sea-horse shows
His ivory teeth in grinning rows;
Where, tumbling in their seal-skin boat,
Fearless the hungry fishers float,
And, from teeming seas, supply
The food their niggard plains deny

LESSON XXIV.

THE DOG.

re-claim-ed	re-liev-ed	ex-trac-tion
sub-ser-vi-ent	su-pe-ri-or	pen-dent
do-cile	fierce-ness	prop-a-ga-ted
af-fec-tion-ate	an-ti-pa-thy	ex-hib-i-ted
as-sid-u-ous	in-vet-e-rate	vag-a-bond
in-dif-fer-ent	en-coun-ter	a-rith-met-ic-al

The dog, in his domestic state, is the most affectionate, obedient, and faithful of all the brutes

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which Providence has given to man. He is our friend both in prosperity and adversity, diligent in serving his master, and only a friend to his friends; he is indifferent to every one else. Constant in his affections, and much more mindful of benefits than injuries, he is not made an enemy by unkindness, but even licks the hand that has just been lifted to strike him, disarming resentment by submission.

Dogs have six cutting teeth in each jaw; four canine teeth, one on each side, above and below; and six or seven grinders. Their claws have no sheath as those of cats have, but continue at the point of each toe, without the power of being protruded or retracted. The nose, also, is longer than in the cat kind; and the body is, in proportion, more strongly made, and covered with hair, instead of fur. They are blind till nine days old, and live about thirteen years. The variety of these animals, through mixed breeds, is very great.

The mastiff is peculiar to the British islands. It is nearly the size of the Newfoundland dog, strong and active, possessing great sagacity, and is commonly employed as a watch dog. The mastiff is said seldom to use violence against intruders, unless resisted; and even then he will sometimes only throw down the person, and hold him for hours, without doing him further injury, until he is relieved.

The bull dog is much less in size than the mastiff, but is nearly equal to him in strength, and surpasses him in fierceness. Those of the brindled kind are accounted the best. He has received his name on account of his natural antipathy to

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the bull. Without barking, he will at once seize the fiercest bull, running directly at his head; and sometimes catching hold of his nose, he will pin the bull to the ground, nor can he, without great difficulty, be made to quit his hold. Two of these dogs, let loose at once, are said to be a match for a bull, three for a bear, and four for a lion.

The terrier is a small, thick set hound, of which there are two varieties; the one with short legs, long back, and commonly of a black or yellowish colour, mingled with white; the other more sprightly in appearance, with a shorter body, and the colour, reddish brown or black. It has a most acute sense of smelling, and is an inveterate enemy to all kinds of vermin. Nor is it excelled by any dog in the quality of courage. It will encounter even the badger with the utmost bravery, though it often receives severe wounds in the contest, which, however, it bears with unshrinking fortitude. As it is very expert in forcing foxes and other game out of their coverts, and is particularly hostile to the fox, it is generally an attendant on every pack of hounds.

The Newfoundland dog, which came originally from the island whence it derives its name, has a remarkably pleasing countenance, is exceedingly docile, and of great size and sagacity. In their native country, these dogs are extremely useful to the settlers on the coast, who employ them to bring wood from the interior. Three or four of them, yoked to a sledge, will draw three hundred weight of wood for several miles. In the performance of this task, they are so expert as not to need a driver. After having delivered their load

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they will return to the woods with their empty sledge, and are then rewarded by being fed with dried fish. The feet of this animal are so made, as to enable it to swim very fast, to dive easily, and to bring up any thing from the bottom of the water. So sagacious is it, and so prompt in lending assistance, that it has saved the lives of numberless persons, who were on the point of drowning; and this circumstance, together with its uniform good temper, has rendered it a universal favourite.

The blood-hound is a beautifully formed animal, usually of a reddish or brown colour, which was in high esteem among our ancestors. His employment was to recover any game that had escaped wounded from the hunter, or had been stolen out of the forest; but he was still more useful in hunting thieves and robbers by their footsteps. For the latter purpose, blood-hounds are now entirely disused in this country; but they are still sometimes employed in the royal forests to track deer-stealers, and on such occasions, they display an extraordinary sagacity and acuteness of scent. In the Spanish West India islands, however, they are constantly used in the pursuit of criminals.

The grey-hound has a long slim body and head, a full eye, long mouth, sharp and very white teeth, little ears, with thin gristles in them, a straight neck and full breast; its legs are long and straight. It is the swiftest of all the dog kind; and can be trained for the chase when twelve months old. It courses by sight, and not by scent as other hounds do.

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The spaniel is of Spanish extraction, whence it derives its name, and the silky softness of its coat. It is elegant in form, with long ears, and having hair gracefully curled or waved. Its scent is keen, and it possesses, in the fullest perfection, the good qualities of sagacity, docility, and attachment. So affectionate is this animal, that instances have been known of its dying of grief for the loss of its master. The spaniel may be taught a variety of tricks, such as fetching, carrying, and diving. It is chiefly employed in setting for feathered game, and its steadiness and patience in the performance of this task, are much to be admired.

Besides these, there are many other species of dogs equally sagacious and useful, such as the sheep dog, the harrier, the Spanish pointer, the English setter, and the beagle. There are also dogs which serve for ornament and amusement; for instance, the leopard or Danish dog, which is chiefly used for following carriages; the pug dog, kept as a domestic pet. Other little dogs are trained as dancers, and taught to do many surprising tricks, but often with much cruelty.

In Greenland and Kamtschatka, dogs are made to draw sledges with travellers in them, and they have such strength and speed, and patience under privations, though not above the middle size, as to carry their burden two hundred and seventy miles in three days and a half. From three to thirty are yoked to one sledge, according to the weight it contains, the difficulties of the road, and other circumstances of that kind. In Holland and Canada, dogs are used for the same sort of

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labour: and even in this country we sometimes meet with the practice.

There is a noble breed of dogs called the St. Bernard dogs, trained by the monks who live in convents among those mountains called the Alps, which divide France from Italy, to go in search of travellers who may have lost their way in the snow. They are sent out with an apparatus fastened to their collars, containing refreshments for the use of the wanderers, and directions to them to follow the footsteps of the animal, which will guide them safely to the convent to which it belongs, where they will be hospitably entertained.

It is a remarkable circumstance, that the dog is seldom or never spoken of in Scripture without expressions of contempt. The most offensive language which the Jews could use towards any person, was to compare him to a "dead dog." Thus the dog seems to be used as a name for Satan, Psalm xxii. 20;—dogs are put for persecutors, Psalm xxii. 16;—for false teachers, Isaiah, lvi. 11;—for unholy men, Matt. vii. 6;—and for the Gentiles, Philip. iii. 2. The reason of this seems to have been, that, by the law of Moses, the dog was pronounced to be an unclean animal, and, therefore, like the sow, was much despised among the Jews. They would be prevented by that legal enactment from discovering its great value, and from paying that attention to it, which was necessary for rendering it what it now is, the favourite of young and old, on account of its various useful and estimable properties.

The shepherd's dog, or sheep dog, is a most

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sagacious and faithful animal, as the following true story will show you.

LESSON XXV.

THE SHEPHERD BOY AND HIS DOG SHAG.

shep-herd	hal-loo-ed	Hal-bert
med-i cine	dan-ger-ous	pro-vi-den-tial-ly
wag-ging	sheep-path	dis-lo-ca-ted
Mal-colm	gri-ma-ces	fer-vent-ly

One Saturday evening, Halbert's mother was taken very ill; the cottage they lived in was away among the mountains far from any path. The snow fell in large heavy flakes, and Malcolm (that was the shepherd's name) took down his long pole with the intention of setting out to the village to procure some medicine for his wife. "Father," said little Halbert, "I know the sheep-path through the dark glen better than you, and with Shag, who will walk before me, I am quite safe; let me go for the doctor, and do you stay and comfort my mother." Malcolm consented. Halbert had been accustomed to the mountains from his earliest infancy: and Shag set out with his young master, wagging his tail, and making many jumps and grimaces. They went safely on, Halbert arrived at the village, saw the doctor, received some medicine for his mother, and then commenced his return with a cheerful heart.

Shag went on before, to ascertain that all was right; suddenly, however, he stopped, and began snuffing and smelling about. "Go on, Shag," said Halbert. Shag would not stir. "Shag, go on, sir," repeated the boy; "we are nearly at the

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top of the glen; look through the night, you can see the candle glimmer in our own window." Shag appeared obstinate for the first time in his life; and, at last, Halbert advanced alone, heedless of the warning growl of his companion. He had proceeded but a few steps when he fell over a precipice, which had been concealed by a snow-wreath.

Malcolm repeatedly snuffed the little candle which he had affectionately placed so as to throw light over his boy's path, replenished the fire, and spoke to his wife that comfort in which his own anxious heart could not participate. Often did he go to the door, but no footstep sounded on the crackling ice, no figure darkened the wide waste of snow. "Perhaps the doctor is not at home, and he is waiting for him," said his poor mother. She felt so uneasy at her child's absence, that she almost forgot her own pain. It was nearly midnight, when Malcolm heard the well-known bark of the faithful Shag. "My son, my son!" cried both parents at the same moment The cottage door opened, and Shag entered without his master. "My brave boy has perished in the snow!" exclaimed the mother; at the same moment, the father saw a small packet round the dog's neck, who was lying panting on the floor. "Our boy lives," said the shepherd; "here is the medicine tied with his handkerchief; he has fallen into some of the pits, but he is safe. Trust in God; I will go out, and Shag will conduct me safely to the rescue of my child." In an instant Shag was again on his feet, and testified the most unbounded joy as they both issued from the cot-

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tage. You may imagine the misery and grief the poor mother suffered, alone in her mountain dwelling, the snow and the wind beating round her solitary cot, the certainty of her son's danger, and the fear lest her husband also might perish. She felt that both their lives depended on the sagacity of a poor dog; but she knew that God could guide the dumb creature's steps to the saving of both; and she clasped her hands, and fervently prayed that God would not desert her in the most severe trial she had ever met.

Shag went on straight and steadily for some yards, and then suddenly turned down a path which led to the bottom of the crag over which Halbert had fallen. The descent was steep and dangerous, and Malcolm was frequently obliged to support himself by the frozen branches of the trees. Providentially, however, it had ceased snowing, and the clouds were drifting fast from the moon. At last, Malcolm stood at the lower and opposite edge of the pit into which his son had fallen;—he hallooed—he strained his eyes, but could not see or hear any thing. Shag was making his way down an almost perpendicular height, and Malcolm resolved at all hazards to follow him. After getting to the bottom, Shag scrambled to a projecting ledge of rock, which was nearly embedded in snow, and commenced whining and scratching in a violent manner. Malcolm followed, and after some search, found what appeared the dead body of his son. He hastily tore off the jacket, which was soaked with blood and snow, and, wrapping Halbert in his plaid, strapped him across his shoulders, and with much

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toil and difficulty re-ascended. Halbert was placed in his mother's bed, and by using great exertion they aroused him from his dangerous sleep. He was much bruised, and his ankle dislocated, but he had no other hurt; and when he recovered his senses, he fixed his eyes on his mother, and his first words were, "Thank God, but did you get the medicine, mother!" When he fell, Shag had descended after him, and the affectionate son used what little strength he had left to tie what he had received from the doctor round the dog's neck, and directed him home with it.

—— It is many years since this happened, and Shag is now old and gray; but he still toddles about after his master, who is now one of the handsomest and most trustworthy shepherds among the bonny Highlands of Scotland.

LESSON XXVI.

THE HARPER AND HIS DOG.

On the green banks of Shannon, when Sheelah was nigh,
No blithe Irish lad was so happy as I;
No harp like my own could so cheerily play,
And wherever I went was my poor dog Tray.

When at last I was forced from my Sheelah to part,
She said, while the sorrow was big at her heart,
"Oh, remember your Sheelah, when far, far away,
And be kind, my dear Pat, to your poor dog Tray."

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Poor dog! he was faithful and kind to be sure,
And he constantly loved me although I was poor;
When the sour-looking folks sent me heartless away,
I had always a friend in my poor dog Tray.

When the road was so dark, and the night was so cold,
And Pat and his dog were grown weary and old,
How snugly we slept in my old coat of gray,
And he lick'd me for kindness, my poor dog Tray.

Though my wallet was scant, I remember'd his case,
Nor refused my last crust to his pitiful face;
But he died at my feet, on a cold winter's day,
And I played a lament for my poor dog Tray.

Where now shall I go? poor, forsaken, and blind,
Can I find one to guide me so faithful and kind?
To my sweet native village, so far, far away,
I can never return with my poor dog Tray.

CAMPBELL.

LESSON XXVII.

THE PIGEON OR DOVE.

do-mes-ti-cate	at-tach-ment	ap-pel-la-tion
sug-gest	ex-pe-di-ti-ous	in-ef-fec-tu-al
sur-round-ed	com-mu-ni-ca-tion	de-scrip-tion
ex-cres-cen-ces	in-ter-cept-ed	mi-gra-tory

All the numerous and beautiful varieties of the pigeon tribe, which, like the dog, the horse, and other domestic animals, have branched into an almost endless variety of kinds, forms, and colours, derive their origin from the wood-pigeon or ring-dove, which is of a deep bluish ash colour,

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the breast dashed with a fine changeable green and purple, the wings marked with two black bars, the back white, and the tail barred near the end with black. Such are the colours of the pigeon in its wild or natural state.

The principal varieties of this numerous family are, the fan-tail, the pouter, the nun, the dragon, the tumbler, the carrier, the turtle-dove, and the ring-dove.

The fan-tail receives its name from the singular property it possesses of erecting its long tail-feathers at pleasure, and extending them in the form of a fan. The pouter, or pouting horseman, is so called from the curious appearance of its craw, which it can inflate at will, and extend to a considerable size. The nun has its head bordered or surrounded with small feathers, which it possesses the power of erecting, and which then assume the appearance of a hood. The dragon is distinguished by that part of its head immediately above the bill being covered with curious warty kind of excrescences; the feathers of its breast also are of a green colour, beautifully intermixed with blue. The tumbler flies lowest of the pigeon family, and is peculiar for the way in which it throws itself about in the course of its flight.

The carrier pigeon is distinguished from all others by a broad circle of naked white skin which surrounds the eyes, and by the colour of the plumage, which is of a dark blue, inclining to black. From their attachment to their native place, or to their young, these birds are employed, in several countries, as the most expeditious carriers of letters; and formerly they were com-

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monly used in carrying letters from place to place in time of war, and in case of sieges, when all other means of communication were intercepted or cut off by the enemy. These birds have been known to fly seventy-two miles in two hours and a half.

The turtle-dove is smaller than the common pigeon, and is distinguished by the yellow circle of the eye, and by a beautiful crimson circle that encompasses the eyelids. The note of this bird is singularly tender and plaintive. In addressing his mate, the male makes use of a variety of winning attitudes, cooing, at the same time, in the most gentle and soothing accents.

The ring-dove, or wood-pigeon, derives its appellation from a beautiful white circle round the neck. This bird builds its nest with a few dry sticks, in the boughs of trees; and is so strongly attached to its native freedom, that all attempts to domesticate it, have hitherto proved ineffectual.

There are many other varieties of this extensive family; but they are not so strongly or so peculiarly marked as to need any separate description. Wild pigeons are migratory, and are found in most parts of the world.

The dove is very much spoken of in the Bible. It was a dove which Noah sent out of the ark, to ascertain whether the waters of the flood had abated. This bird was accounted clean by the law of Moses, and was appointed in certain circumstances to be offered up in sacrifice. It formed one of the articles of merchandise, which the priests permitted to be sold in the temple to those who came from a distance, and the traffic in

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which, within the courts of God's house, provoked the holy indignation of our Saviour. The Psalmist says of those who are restored by God's mercy, that "they shall be as the wings of a dove, covered with silver, and her feathers with yellow gold.' The Jews, when lamenting the calamities they were suffering for their sins, are represented by Isaiah, as "mourning sore like doves," alluding to the plaintive noise of the turtle-dove when deprived of its mate. We are told in Matt. iii. 15, that "the Spirit of God descended like a dove, and lighted upon Jesus." And when Christ was giving his disciples advice, with respect to the manner in which they should conduct themselves in the midst of their enemies, he said, "Be ye therefore wise as serpents, and harmless as doves,"—that is, act with the prudence and skill of serpents; but, at the same time, cultivate the innocence and simplicity of the dove.

LESSON XXVIII.

THE TIGER.

thick-et	buf-fa-loes	re-sem-bling
taw-ny	un-la-den	shag-gy
ti-gress	ir-ri-ta-tion	re-main-der
yel-low	fa-vour-ite	whin-ed

The tiger is another animal of the cat kind, and still more resembling our wild cats. He has no shaggy mane like the lion, but he has a more beautiful skin, the hair thick and fine, the colour bright tawny yellow, shaded into pure white on the under parts, and marked with rich dark stripes.

The tiger is only found in Asia. His favourite

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abode is the low rich woody countries near a river. Tigers are never found far from water.

The tiger usually seeks his prey by night, lying during the day in some shady thicket asleep after having gorged himself with food. But he finds an easy prey in the animals who come down to drink during the heat of the day, and is easily roused to fall upon them. In newly settled parts, the tiger will prowl around the villages, and attack the cattle in their fold, especially buffaloes. They are not so easily tamed as the lion, but they have sometimes attached themselves to their keeper.

A tigress which was brought from Asia to England, and landed from the river Thames, where the ship that brought her was unladen, became very fierce and dangerous from her irritation at the crowd assembled round her. She was of course confined in a cage, but the new keeper to whom she was consigned could scarcely venture towards her; but no sooner did she perceive her old friend, than she fawned on him, licked and caressed him with all the marks of pleasure; and when he left her, she cried and whined all the remainder of the day.

LESSON XXIX.

FISH.

THE SALMON.

Med-i-ter-ra-ne-an	ob-struct-ed	sur-mount
per-e-gri-na-tions	as-ton-ish-ing	spawn-ing
cat-a-racts	ob-sta-cle	re-cep-ta-cle
un-ex-pec-ted-ly	in-ter-vene	e-ma-ci-at-ed

Some fish live only in salt water, some in fresh water only, some frequent both. The salmon is one

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of these latter; it seems confined, in a great measure, to the northern seas, being unknown in the Mediterranean, and in the waters of other warm climates. It lives in fresh as well as in salt waters, forcing itself in autumn up the rivers, sometimes for hundreds of miles, for the purpose of depositing its spawn, or eggs. In these peregrinations, salmon are caught in great numbers to supply our markets and tables. Intent only on the object of their journey, they spring up cataracts, and over other obstacles of a very great height. This extraordinary power seems to be owing to a sudden jerk, which the fish gives to its body, from a bent into a straight position. When they are unexpectedly obstructed in their progress, it is said they swim a few paces back, survey the object for some minutes motionless, retreat, and return again to the charge: then, collecting all their force, with one astonishing spring, overleap every obstacle. When the water is low, or sand-banks intervene, they throw themselves on one side, and in that position soon work themselves over into the deep water beyond. On the river Liffey, a few miles above Dublin, there is a cataract about nineteen feet high: here, in the salmon season, many people amuse themselves in observing the fish leap up the torrent. They fall back many times before they surmount it; and baskets, made of twigs, are placed near the edge of the stream, to catch them in their fall.

When the salmon have arrived at a proper place for spawning, or laying their eggs, the male and female unite in forming, in the sand or gravel, a proper receptacle for their eggs, about eighteen inches deep, which they are also supposed after-

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wards to cover up. In this hole, the eggs lie until the ensuing spring, if not displaced by the floods, before they are hatched. The parents, however, after their spawning, become extremely emaciated, and hasten to the salt water. Towards the end of March, the young fry begin to appear; and, gradually increasing in size, become, in the beginning of May, five or six inches in length, when they are called *salmon smelts*. They now swarm in myriads in the rivers; but the first flood sweeps them down into the sea, scarcely leaving any behind. About the middle of June, the largest of these begin to return into the rivers; they are now become of the length of twelve or sixteen inches. Towards the end of July they weigh from six to nine pounds each. The food of the salmon consists of the smaller fishes, insects, and worms; for all these are used with success as baits by the anglers of salmon.

History of Wonderful Fishes.

LESSON XXX.

THE COD.

va-ri-e-ga-ted	grate-ful	pre-vi-ous
or-i-fice	vi-cin-i-ty	dis-cov-e-ry
New-found-land	Ice-land	cen-tu-ries
No-va Sco-tia	Gib-ral-tar	Jan-u-a-ry

The head of the cod-fish is smooth: the colour on the back and sides is of a dusky olive, variegated with yellow spots; the under parts white; its scales are very small, and adhere firmly to the skin.

The cod lives wholly in salt water. It is found in the northern parts of the ocean, particularly on

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the sand-banks of Newfoundland, and Nova Scotia in America. At the angle of the lower jaws there hangs a single beard, which is short, seldom exceeding a finger's length; its tongue is broad; it has several rows of teeth like the pike; and in the palate, near the opening into the stomach, and near the gills, it has small clusters of teeth. It has three back fins, two at the gills, and two at the breast, and two near the tail.

Shallows or sand-banks are the favourite haunts of the cod-fish, as they abound with worms, a kind of food that is peculiarly grateful to them. They resort to still colder seas to spawn, and when they have deposited their roes, or eggs, in full security, they afterwards repair, as soon as the more southern seas are open, viz., free from ice, to the banks for subsistence; consequently, the cod may justly be placed at the head of the migrating or wandering tribes of fish. Few are taken north of Iceland, and the shoals never reach so far south as the straits of Gibraltar.

The hook and line are the only implements which are used in taking this fish, and they are caught in from sixteen to sixty fathoms water. Fifteen thousand British seamen are employed in this fishery. An expert hand will sometimes catch four hundred in a day.

The cod is one of the most prolific of the fish tribe. In the roe of only a middling-sized cod there have been counted more than nine millions of eggs. They begin to spawn in January. Their principal food consists of the smaller species of fish, worms, shell fish, and crabs; and their stomachs are capable of dissolving the greater part of the

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shells that they swallow. They grow to a great size. The largest cod that was ever taken weighed seventy-eight pounds, and was five feet eight inches in length.

LESSON XXXI.

ON SCRIPTURE HISTORY.

CHAPTER I.

BIRTH OF ISAAC, AND EXPULSION OF ISHMAEL.

Ha-gar	o-be-di-ence	o-ver-pow-er-ed
E-gyp-tian	cir-cum-cis-ed	i-ma-gin-ing
in-her-it	re-joic-ings	Pa-ran
wil-der-ness	oc-ca-sion	Ar-abs
Ish-ma-el	Beer-she-ba	

The promise which God made to Abraham, when he commanded him to leave his native country and go into a strange land, and which had afterwards been so often renewed, was, that he should be the father of a great nation. When many years had elapsed without any prospect of this promise being fulfilled, Sarah appears to have doubted whether the nation was to be descended from her; and she, therefore, persuaded Abraham to comply with a custom, which still prevails in some Eastern countries. Taking Hagar, an Egyptian slave, she gave her to Abraham, that the children born of her might inherit his name and riches. When Hagar saw that she was about to be the mother of a family, she despised her mistress, for doing which she was so hardly dealt with, that she fled into the wilderness. As she was standing by a fountain, the

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angel of the Lord directed her to return, and submit to her mistress, telling her that, in the course of time, she should bear a son, whom she was to call Ishmael, and who would be a wild man, his hand being against every man, and every man's hand against him. Hagar did as she was commanded, and soon after gave birth to Ishmael, when his father Abraham was fourscore and six years old.

But though Ishmael was thus the son of Abraham's old age, he was not the child of promise; for, many years afterwards, when Abraham offered up this affectionate prayer for his first-begotten son—"O that Ishmael might live before thee," God distinctly explained to him that he would indeed make Ishmael fruitful, and multiply him exceedingly, and make him a great nation, but that his promise was to be fulfilled in Isaac, whom Sarah should bear the following year.

Accordingly, at the appointed time, Isaac was born, and in obedience to the divine command, was circumcised on the eighth day. Abraham was a hundred years old when his son Isaac was born to him. And the child grew, and Abraham made a great feast in honour of him. The rejoicings on this occasion having been turned into ridicule by Ishmael, Sarah insisted that he and his mother should be sent away. Abraham yielded to the demand of his wife with great reluctance. He rose early next morning, and furnishing Hagar with a supply of bread and water, sent her and the lad away. They wandered in the wilderness of Beer-sheba, the water was soon spent in the bottle, and Ishmael was nearly overpowered with fatigue and

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thirst. Hagar, imagining that he was going to die, laid him under a bush, and sat down over against him a good way off, as it were a bow-shot; for she said, "Let me not see the death of my child." And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And his mother took him a wife out of the land of Egypt; and to him were born twelve sons, who became the heads of twelve tribes, from whom some of the families of the wandering Arabs to this day claim to be descended.

LESSON XXXI.—Chapter II.

TRIAL OF ABRAHAM'S FAITH.

jus-ti-fies	ful-fil-ment	hes-i-tate
Mo-ri-ah	mys-te-ri-ous	va-ri-ance
burnt-offer-ing	an-nounc-ed	ac-com-plish
ap-pall-ing	sac-ri-fice	sol-emn
He-brew	neigh-bour-ing	sus-pect-ing
pa-tri-arch	in-con-sist-ent	Je-ho-vah-ji-reh

Abraham is frequently styled the father of the faithful, because his faith was tried very remarkably on various occasions, and not found wanting. What trial of faith could be greater than his, when

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God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." It was perhaps the most appalling command which could have been given to any parent; and there were several circumstances which must have made it peculiarly painful to the Hebrew patriarch. Isaac had been born to him at an age when most men would have begun to despair of the fulfilment of the divine promises. Through this child he was to be the father of that mighty nation, which, in future time, was to possess the land in which he was then a stranger; and from him was to descend the Saviour, in whom all families of the earth were to be blessed. Besides, though the custom of offering human sacrifices may already have begun to prevail among the neighbouring tribes, such a command was altogether inconsistent with the character in which God had hitherto revealed himself to Abraham. Yet Abraham did not hesitate to obey. His faith was strong enough to believe that God would not require any thing, which was really at variance with his justice and mercy, and that he could raise Isaac from the dead, if it were necessary to accomplish what he had promised. He, therefore, rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and he clave the wood for the burnt-offering, and set out for the place of which God had told him.

On the third day, they beheld the mountain at a distance; and Abraham, unwilling perhaps that any one should witness the solemn and painful service which he was about to perform, told the young

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men to remain where they were, while he and his son went forward to worship. They, therefore, went on together, Isaac carrying the wood, and Abraham himself taking the fire and a knife. And now the faith of Abraham, if any thing could have shaken it, must have yielded to the voice of nature. Isaac, little suspecting that he himself was to be the victim, said to Abraham, "My father, behold the fire and the wood; but where is the lamb for a burnt-offering?" "My son," was Abraham's only reply, "God will provide himself a Lamb for a burnt-offering.

Having come to the place which God had pointed out, Abraham built an altar, upon which he laid the wood in order. He then bound Isaac, and laid him on the altar, and took the knife, and stretched forth his hand to slay his son. But his faith had been sufficiently tried; and the angel of the Lord called unto him out of heaven, and said, "Abraham! Abraham! Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son from me." And Abraham lifted up his eyes and looked, and saw a ram caught in a thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt-offering, instead of his son. And Abraham called the name of that place Jehovah-jireh, that is, the Lord will provide.

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LESSON XXXI.—CHAPTER III.

DEATH OF SARAH; MARRIAGE OF ISAAC; AND DEATH OF ABRAHAM.

Hit-tites	Ca-naan-ites	Re-bec-ca
se-pul-chres	Na-hor	sing-u-lar
friend-ly	per-mis-sion	Ke-tu-rah
E-phron	brace-lets	de-scend-ants
Mach-pe-lah	Beth-u-el	Is-ra-el-ites
trans-ac-tion	Mil-cah	a-li-ens

Some years after the trial of Abraham's faith, Sarah died, in the hundred and twenty-seventh year of her age. Her decease brought the patriarch into treaty with the chiefs of the Hittites regarding a burial-place for his family. He had as yet no possession of his own in the land of promise; and he was unwilling that the earthly remains of his own people the Hebrews, should mingle with those of the Canaanites. He, therefore, declined to use the sepulchres of the children of Heth. He would not even accept the friendly offer of Ephron, to make him a present of a piece of ground to bury his dead; but insisted on purchasing the field and cave of Machpelah for as much money as it was worth. The sum agreed upon was four hundred shekels of silver, which was weighed out at the gate of the city (coined money not being then in use) in the presence of the children of Heth.

Abraham being now advanced in years, wished to see his son Isaac settled in marriage. He, therefore, said to his eldest servant, "Put now thy hand under my thigh,* and swear by the Lord, the

* The mode of making a solemn declaration.

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God of heaven and the God of earth, that thou wilt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell, but that thou wilt go unto my own country, and to my own kindred, and take a wife unto my son Isaac." The servant having sworn, and having been furnished with the usual presents, set out for the city or encampment of Nahor, Abraham's brother. At a well in the neighbourhood, he prayed that God would show kindness to his master by pointing out to him, in a particular manner, the maiden appointed to be the wife of Isaac. He had scarcely finished his prayer, when a beautiful damsel came out, according to the custom of the country, to draw water. He asked permission to drink from the pitcher. She replied by not only giving drink to himself, but by drawing water for his camels. In return for her kindness, he presented her with a golden ring and two bracelets, and asked whose daughter she was. "I am the daughter of Bethuel," she replied, "the son of Milcah, whom she bare to Nahor." The servant bowed his head, and worshipped the God of his master Abraham for having thus answered his prayer. Hearing the name of Abraham, the damsel went and told her relations, who sent out Laban, Rebecca's brother, to invite him to their tents, with all the hospitality which distinguished the people of that age and country. The servant accepted their hospitality, and informed them who he was, and on what errand he had been sent by his master. The singular providence of God in answering the servant's prayer, together with the account of Abraham's wealth, confirmed by the rich presents of gold and jewels

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which he produced, induced both Rebecca and her friends to give a willing consent. She set out with the servant, and reached in safety the encampment of Abraham. Isaac having gone forth to walk at the even-tide, met them on their way, when Rebecca, informed by the servant who he was, alighted from her camel, and covered herself with a veil. The servant then gave an account of his mission; and Isaac made Rebecca his wife, and led her to the tent of his mother Sarah, of which he put her in possession. And he was comforted by her for the death of his mother.

After these events, Abraham took another wife, named Keturah, by whom he had many children. But Isaac still continued his sole heir, the rest having been sent away into the east country. Their descendants are often mentioned in the history of the Israelites, but always as aliens from the stock of Abraham. At length the patriarch died, and was buried in Machpelah by Ishmael and Isaac, who met in perfect friendliness to perform the last duty to the head and father of their respective tribes.

LESSON XXXI.—Chapter IV.

JACOB AND ESAU.

op-por-tu-ni-ty	coun-ter-feit	Ra-chel
fa-tigues	ap-pa-rent	stip-u-lat-ed
pri-vi-lege	de-cla-ra-tion	re-com-pense
mys-te-ri-ous	strat-a-gem	me-mo-ri-al
ven-i-son	threat-en-ed	Gil-e-ad
pro-phet-ic-al	Pa-dan-a-ram	an-i-mos-i-ties

There were few incidents of much interest in the life of Isaac till his two sons, Jacob and Esau,

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grew up to man's estate. The appearance, dispositions, and pursuits of these young persons were very different. Esau was a rough man, rash and violent in his temper, and devoted to the sports of the field: Jacob was of a smooth complexion, gentle in his disposition, and, like his father and grandfather, occupied with the care of cattle. The wild huntsman was his father's favourite; the domestic shepherd was the favourite of his mother. Esau, busied with other pursuits, appears to have thought little about the lofty promises made to his family; while Jacob, who set his heart upon them, lost no opportunity of endeavouring to attain them, and often by unworthy means, for which he afterwards suffered. One day, on Esau's return from the field, faint and worn out with the fatigues of the chase, he found his brother making pottage of lentiles. "Feed me, I pray thee, with that same red pottage," said Esau, "for I am faint." "Sell me this day thy birth-right," answered Jacob. Then Esau said, "Behold I must die; and what profit shall this birth-right do to me?" The birth-right was, therefore, sold for a mess of pottage; and Jacob, in this manner, became possessed of the right to succeed his father as patriarch, or prince and priest of the tribe, with all the privileges attached to that high station, and all the sacred promises made to the principal branch of the family.

On another occasion, when Isaac was grown old and blind, he requested his elder son, in the hearing of his mother, to go to the field, and fetch venison, that his soul might bless him before he died. And here, Rebecca, from want of faith in

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God's promises, was guilty of a sad piece of deceit and injustice, and induced her son Jacob to be a party in it. She desired to obtain his father's blessing for him as the elder brother; she, therefore, sent this favourite son to the flocks, for two kids—these she dressed in the form of venison; and then clothing Jacob in a suit of Esau's raiment, and covering his hands and neck with the skins of the kids, she sent him to his father to counterfeit his elder brother, and secure the blessing to himself. The aged patriarch had at first doubts, whether this was his very son Esau or not, arising both from the sound of Jacob's voice, and from the shortness of the time within which he brought the venison; but these doubts were removed, when he came to feel the apparent roughness of his son's skin, and to hear him declare, that he was indeed Esau. He then kissed Jacob, and pronounced upon him the blessing intended for his first-born, saying, "Be lord over thy brethren, and let thy mother's sons bow down before thee." Scarcely had Jacob gone out from the presence of his father, when his elder brother appeared with the savoury meat which he also had prepared. A most affecting interview took place between the father and his favourite son. "Let my father arise," said Esau, "and eat of his son's venison, that thy soul may bless me." "Who art thou?" exclaimed the astonished parent. "I am thy son, thy first-born Esau," was the reply. "Who?" cried Isaac, trembling and greatly moved; "where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be

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blessed."—With a piercing cry, Esau, who had never sufficiently valued the privileges of his birth till now, when they were taken from him, earnestly implored, "Bless me, even me also, O my father!" The father having repeated the terms of the blessing bestowed upon Jacob, his first-born again and again urged him, with tears, to bless him, saying, "Hast thou but one blessing, my father? Bless me, even me also, O my father." Yielding to these entreaties, the patriarch, though he could not recall the promises which he had bestowed on Jacob, gave unto Esau such a blessing as he had still in reserve, saying, that his dwelling should be in the fatness of the earth, that he should live by his sword, and that he should at length break his brother's yoke from off his neck.

As might have been expected from a person of his violent temper, Esau's hatred was now so greatly excited against his brother, that he resolved to slay him as soon as his father was dead. To place Jacob beyond the reach of this threatened danger, as well as to prevent him from following the example of his elder brother, who had taken two wives of the daughters of Heth, Isaac and Rebecca sent him to Padanaram to sojourn with his uncle Laban. And thus Rebecca was punished for the fraud she had contrived for the advantage of her favourite son, by the banishment of that son, whom she never saw more. Jacob, on his way, being overtaken by the night, lay down to sleep on the ground, with a stone for his pillow, when God appeared to him in a vision, announcing himself as the God of Abraham and Isaac, and promising to give the land on which he lay to him and

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his posterity. He also renewed the mysterious promise formerly made to Abraham, that in his seed all the families of the earth should be blessed. In the morning Jacob resumed his journey, and at length arrived in Padanaram. He accosted some shepherds who were standing with their flocks by the side of the well, and who told him that they were of Haran. He asked if they knew any thing of Laban, and was informed that they knew him well, that he was in good health, and that it was his daughter Rachel, who was now approaching the well with her father's sheep. Jacob then removed the stone (with which, in those countries, the wells are covered up, to prevent them from being choked with the sand), and watered the flock for Rachel. Having done this he introduced himself, and, when he had made known to her their connexion, they tenderly saluted each other. She ran home to tell the news, and brought out her father, who, after kindly embracing his nephew, received him as a kinsman into his dwelling. After abiding there for a month, his uncle desired him to name the wages of his service. He immediately agreed to serve seven years, on condition that, at the end of that period, he should receive Rachel as his wife; to this Laban consented. The term of service was at length completed; Jacob demanded the reward agreed on; his uncle apparently consented, and a great marriage-feast, to which all the people in the neighbourhood were invited, was prepared. Instead of fulfilling his agreement, however, Laban gave to Jacob, not Rachel, as he had promised, but her elder and less beloved sister Leah. Jacob loudly complained

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of this breach of promise. His uncle pretended to justify it, alleging that by the custom of their country, the younger sister must not be married before the elder; but he promised that if his nephew would serve him seven years more, he should have the younger also to wife. With this condition Jacob complied, and at the end of the week, during which the marriage-feast lasted, received Rachel. So Jacob became in process of time the father of twelve sons and one daughter. By another agreement which he made with Laban, namely, that he should have all the speckled goats and brown sheep for taking care of the flocks, he became very rich in herds. His wealth at last excited the envy of Laban and his sons; and he, therefore, determined to fly from Padanaram and return home with his family and his flocks and herds. No sooner was his flight discovered, than Laban set forth in pursuit of him; but the Lord appeared unto him by the way, and warned him not to touch Jacob; so that when he at length overtook his nephew at Mount Gilead, where he had pitched his tent, he offered him no violence, but pretended to chide him for going away without giving him intimation, that he might have shown him due respect at his departure. He then entered into a covenant with Jacob for the protection of his daughters, Leah and Rachel, when far from their father's land, of which a pillar, which they there set up, was to be a memorial. On the following morning, Laban returned in peace to his own land.

But Jacob had no sooner parted with Laban, than he began to dread another enemy in his

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brother Esau, who was now the chief of the country through which he must pass on his way to Canaan. His alarm became still greater, on being informed that Esau had set out to meet him with four hundred armed men. Encouraged, however, by a host of angels, whom he met near Mount Gilead, and afterwards by the angel of the Lord, at the ford Jabbok, who changed his name from Jacob to Israel, he determined to proceed. To appease his brother he sent forward a valuable present of cattle, and then so divided his family and flocks, that if the foremost were attacked, the rest might have time to escape. But these precautions were unnecessary. The meeting which soon after took place, was friendly and affectionate. Esau's anger seemed to have been appeased by the submissive behaviour of his brother, all their former animosities were forgotten; and it was not till Jacob promised to visit him at Seir, that Esau took his leave. After his departure, Jacob crossed the Jordan, and once more became a sojourner in the promised land.

LESSON XXXI.—Chapter V.

HISTORY OF JOSEPH.

suf-fi-cient	ig-no-rance	ver-i-fied
mis-con-duct	ex-claim-ed	re-sto-ra-tion
wel-fare	sack-cloth	pre-dict-ed
dis-suad-ed	at-tempt-ed	Pha-raoh
Reu-ben	con-so-la-tion	sig-ni-fy
de-ceive	Pot-i-phar	a-bun-dance

The particular favourite of Jacob, among his twelve sons, was Joseph, the eldest child of his

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beloved Rachel. This circumstance excited the envy and hatred of his brethren; and these feelings were increased by the reports of their misconduct which he carried to his father, and by two dreams which he had, indicating his future greatness. So strong did their dislike to him grow, that having gone to feed their flocks in a distant part of the country, and Joseph having been sent by his father to inquire after their welfare, they determined to put him to death. From this bloody purpose they were dissuaded by Reuben; but immediately after, they sold him to a company of merchants, who were travelling with spices, from Gilead to Egypt. In order to deceive their father, and to keep him ignorant of what had been done with his favourite child, they dipped Joseph's coat of many colours in the blood of a kid, and, when they returned home, showed it to him, saying, "This have we found; see whether it be thy son's coat or not?" Jacob knew the coat, and exclaimed with great anguish, "It is my son's coat; an evil beast hath devoured him: Joseph is surely torn in pieces." Then rending his clothes, and putting sackcloth upon his loins, he mourned for Joseph many days. The rest of his family attempted to comfort him; but he refused their consolation, saying, "I will go down to the grave unto my son mourning."

In the meantime, Joseph was carried down into Egypt, and sold as a slave to Potiphar, the captain of the king's guard. But Divine Providence watched over him in the land of the stranger. He soon gained the confidence of his master, who entrusted him with the charge of his whole house-

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hold. After some time, however, being falsely accused by his master's wife, he was thrown into prison, where he obtained the favour of the keeper, who committed all the other prisoners to his care. Among these were the chief butler and the chief baker of the king. Each of these men had a dream in one night, by which he was greatly perplexed. Joseph interpreted the dreams; and his interpretation was verified by the event. Notwithstanding, from the forgetfulness of the chief butler, whose restoration to favour Joseph had predicted, he continued in prison for two full years. About the end of that time, Pharaoh the king had two dreams in the same night, which his wise men were unable to interpret. The chief butler then remembered Joseph, who was instantly brought from prison into the royal presence. He explained to Pharaoh that the seven fat kine, and the seven full ears of corn, which he saw in his dreams, signified seven years of great abundance; and that the seven lean kine, and the seven thin ears of corn, were seven years of famine, which were to follow. He also recommended the king to seek out a wise and discreet man, whom he might set over the land, with the power of appointing officers to lay up corn during the plenteous years, as a provision against the years of famine. The proposal met with the approbation of the king, who appointed Joseph himself governor over all the land, arrayed him in fine apparel, put a ring upon his hand, and a gold chain about his neck, caused him to ride in his own second chariot, and bade all his subjects bow before him. Thus, he whom his brethren sold as a slave, and whom his father still continued to mourn for

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as dead, was raised, in the course of a few years, by one of those rapid changes by no means uncommon in eastern countries, to the office of grand vizier or first minister of the kingdom of Egypt.

LESSON XXXI.—Chapter VI.

CONTINUATION OF THE HISTORY OF JOSEPH.

pre-dic-tion	con-fine-ment	e-mo-tions
Ben-ja-min	de-tain-ing	con-found-ed
re-cog-ni-ses	ca-ra-van-sa-ry	de-cla-ra-tion
re-col-lects	re-proach-es	in-vi-ta-tion
per-ceiv-ing	en-ter-tains	con-vey-ance
dis-be-lieve	o-ver-pow-er-ed	grate-ful

The years of plenty came according to Joseph's prediction, and by his directions, abundance of corn was laid up in store-houses. The years of famine next arrived, and all countries flocked to Egypt for bread. Among others, Joseph's own brothers, with the exception of Benjamin, who was kept at home by his father, repaired thither. Joseph instantly recognised them, and recollected his youthful dreams; but perceiving that they did not know him, he spoke roughly to them, pretending to mistake them for spies. In vain they asserted that they were true men, and no spies; in vain they informed him that they belonged to a family in Canaan, in which there had once been twelve sons, of whom the youngest was then with his father, and one was not. He still pretended to disbelieve them, having indeed no reason to trust them, after their former behaviour, in what they now said of Benjamin; and insisted that,

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in proof of the truth of their story, one of them should go home and bring his brother, while the rest should remain in Egypt. After keeping them in confinement for three days, however, he contented himself with detaining one of them a prisoner, and commanded the others to return home and bring back Benjamin. On the way home, they stopped at an inn or caravansary, and were filled with astonishment and alarm, when one of them, on opening his sack to give food to his ass, found the price of the corn in the mouth of the sack. At length they arrived home, and told their father what had happened to them in Egypt. Jacob, filled with grief at the thought of parting with Benjamin, reproached them for having mentioned that they had a brother; and refused to let him go. "My son shall not go down with you," said he; "for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

But when the corn was nearly consumed and the famine still continued, the patriarch was forced to yield. He sent them away a second time, accompained by Benjamin, with a present to the governor, and double money in their sacks. Again they arrived in Egypt, and were brought into Joseph's own house. Alarmed at this, they explained to the steward about the money returned in their sacks. He endeavoured to allay their fears, brought out their brother who had been detained a prisoner, gave them water to wash their feet, and furnished provender to their asses. Soon after Joseph himself appeared. They produced

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their present, and bowed themselves before him to the earth. He asked kindly of their welfare, and inquired if the old man their father were still alive and well. Then casting his eyes on Benjamin, he said, "Is this your younger brother of whom you told me?" and added, "God be gracious unto thee, my son." But the sight of his brother, the only other child of his own mother Rachel, was more than he could bear. He made haste to leave the apartment, seeking where to weep; and he entered into his chamber, and wept there. As soon as he recovered himself, he entertained them hospitably, and showed particular attention to Benjamin. Next morning, at day-break, they set out on their journey homewards. But scarcely had they gone out of the city where Joseph dwelt, when they were overtaken by the steward, who charged them with having stolen his lord's cup. They denied the charge; and asked if it were a likely circumstance that they, who had brought again from Canaan the money which they had found in the mouths of their sacks, should steal from his lord's house either gold or silver; and they boldly declared, that if the cup be found in the possession of any of them, not only should he die for his crime, but all the rest would yield themselves as bondsmen. "Well now," answered the steward, "let it be according to your words; he with whom the cup is found shall be my servant, and ye shall be blameless." They then took down their sacks, and the steward proceeded to search, beginning at the eldest, and ending at the youngest. At the very time they began to hope that the danger was past, the cup was found in Benjamin's sack; in which, indeed

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the steward himself had placed it, by the direction of his master. Filled with surprise and terror, they replaced their sacks on their asses' backs, and returned with the steward to the city. "What deed is this that ye have done?" cried Joseph, when they were brought into his presence. Judah owned that they could not clear themselves from the crime with which they were charged, and added, "Behold, we are my lord's servants, both we, and he also with whom the cup is found." "Be it far from me, that I should do so," replied Joseph; "the man in whose hand the cup was found let him be my servant; and as for you, go ye in peace to your father." Then Judah came near to him, and said, "O my lord, let thy servant, I pray thee, speak a word in the ears of my lord, and let not thine anger burn against thy servant, for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst to thy servants, Bring him down that I may set my eyes upon him. And we said unto my lord, the youth cannot leave his father, for if he should leave his father, his father would die. And thou saidst to thy servants, except your youngest brother come down with you, ye shall see my face no more. Now when we came up to thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the

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man's face except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare unto me two sons, and the one went out from me, and I said, surely he is torn in pieces; and I saw him not since: and if ye take this also from me and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now, therefore, when I come to thy servant my father, and the youth be not with us, it will be that when he seeth that the youth is not with us, he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the youth to my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide, instead of the youth, a bondman to my lord: and let the youth go up with his brethren. For how shall I go up to my father, and the youth be not with me? lest peradventure I see the evil that shall come on my father."

Overpowered by this affecting appeal, Joseph, who was now at length satisfied that his brothers had spoken truth, and that this youth in whose sack he had put the money, that he might prove their story, was really his brother Benjamin, no longer refrained himself; he ordered all others out of his presence, and remained alone with his brothers. Then giving full vent to his emotions, he wept aloud, saying, as soon as he could speak, "I am Joseph; doth my father yet live?" Confounded at this declaration, they could make no answer. He then bade them draw near to him, and told them that he was indeed Joseph, whom

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they sold into Egypt, but that they must not be grieved nor angry with themselves for what they had done: "For," he added, "it was not you who sent me hither, but God, who hath made me a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me; thou and thy children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee." Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept over them; and after that his brethren talked with him.

The news soon reached the ears of the king; who desired Joseph's family to come down and settle in Egypt, and furnished them with waggons for their conveyance, telling them, at the same time, that they need not care what they should bring along with them, "for," added he, "the good of all the land of Egypt is yours." Joseph's brethren accordingly soon after departed, laden with presents, and returned to their father. The old man, on hearing the extraordinary tidings they brought, had at first great difficulty in believing them; but, on finding their story confirmed by the waggons and presents, which they brought along with them, he, with grateful transport, exclaimed, "It is enough: Joseph my son is yet alive; I will go and see him before I die."

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LESSON XXXI.—Chapter VII.

CONCLUSION OF THE HISTORY OF JOSEPH.

ex-trem-i-ty	des-ti-ny	mel-an-chol-y
ven-e-ra-ble	Ma-nas-seh	fore-bod-ings
con-form-i-ty	E-phraim	ex-pe-ri-en-ced
a-bom-i-na-tion	la-men-ta-tions	ap-pre-hen-sion
ad-min-is-ter	e-scort-ed	ven-geance
pro-phe-sied	an-ces-tors	em-balm-ed

In consequence of the message, which Israel had received from Joseph, he set out with all his family on his journey to Egypt. Having arrived at Beersheba, the southern extremity of Canaan, he there offered sacrifices to the God of his father, who spoke to him in a night vision, bidding him not to fear to go down into Egypt, for there he would be with him, would make of him a great nation, and would bring him back again to Canaan. Israel and his family then entered Egypt, in number three score and six souls. The whole number, accordingly, of Abraham's descendants now in that country, including Benjamin, and Joseph with his two sons, Manasseh and Ephraim, was three score and ten. Judah, the eldest, was sent before to intimate their approach to Joseph; who immediately set out in his chariot, and received his venerable father in the land of Goshen, with all the marks of the most tender respect and affection. He then announced the arrival of Jacob and his family to Pharaoh, to whom he first introduced five of his brothers, and afterwards the aged patriarch himself. The king inquired of them their occupation, to which they replied, that they, like their

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fathers before them, followed the employment of shepherds. The occupation and the very name of shepherds were at that time held in abomination among the Egyptians; Pharaoh, therefore, on hearing their employment, was induced to set apart for them the land of Goshen, as one which was well fitted for pasture, and where they might live in a great measure separate from his other subjects. There accordingly they took up their abode, and flourished greatly; while Joseph continued to administer the affairs of the kingdom with the greatest ability and wisdom.

After they had lived seventeen years in Goshen, Jacob feeling his end to be approaching, took an oath of Joseph to have him interred in the family sepulchre at Machpelah. He next called all his family round him, and to each of his sons he prophesied the future destiny of his respective tribe or family. His address to Judah on that occasion demands particular attention, as distinctly pointing out the tribe, from which the future Deliverer, Jesus Christ the Messiah, was to spring. "Judah, thou art he whom thy brethren shall praise; thy father's children shall bow down before thee. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Joseph's sons, too, Manasseh and Ephraim, were marked by their grandfather with peculiar favour, and by him appointed the heads of two distinct tribes, of which the tribe of Ephraim, though he was the younger son, was to be the greater. Having closed his predictions, and having again charged his sons to bear his remains to the sepulchre of his fathers,

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in the land of Canaan, the patriarch breathed his last in the bosom of his family. Thus died the father of the twelve tribes; and was, with great lamentations, escorted to the burial-place of his ancestors (a distance of about 200 miles), not by his own descendants merely, but by all the great men of Egypt, with chariots and horsemen, even a very great company.

Having thus performed their last duties to their father, the sons of Israel returned with their numerous attendants into Egypt. Among the other melancholy forebodings which took possession of their minds in their present altered condition, there is one well worthy of observation, as strongly marking the disturbed state of a guilty soul, even long after that guilt is past, and has been freely forgiven by the injured party. Notwithstanding the unbounded kindness which they had hitherto experienced from their brother Joseph, their minds were filled with the painful, though totally groundless apprehension, that their father being now dead, he would at length take vengeance upon them, for the cruelty with which they had treated him in his early years. They therefore represented to him their fears, and earnestly implored his forgiveness, bringing at the same time to his recollection their common father and their father's God. "And Joseph wept when they spake unto him; and his brethren also wept and fell down before his face, and said, We be thy servants. And Joseph said unto them, Fear not; for am I in the place of God? But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people

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alive. Now, therefore, fear ye not; I will nourish you and your little ones. And he comforted them, and spake kindly unto them."

This pious, upright, and amiable man lived to see his children and his grand-children. Before his death, relying with a steady faith upon the promise which had been made, that his family should at length return to their own land, he exacted of the children of Israel a promise, that when they departed from Egypt, they should take up his bones along with them to Canaan. His mortal remains were in the meantime embalmed after the manner of the Egyptians.

LESSON XXXI.—Chapter VIII.

HISTORY OF MOSES.

Is-ra-el-ites	per-mis-sion	Mid-i-an
op-pres-sed	ed-u-cated	Je-thro
con-ceal	a-dopt-ed	Zip-po-rah
bul-rush-es	a-pos-tle	re-fer-ring
per-ceiv-ing	es-teem-ing	de-liv-er-ance
Mir-i-am	quar-rell-ing	mir-a-cles

After the death of Joseph, the Israelites still continued to flourish. But in course of time, a king who knew not Joseph, ascended the throne of Egypt. This prince oppressed the children of Israel, and, alarmed at their growing power, tried to prevent them from increasing in numbers. For this purpose, he reduced them to a state of bondage, imposed heavy taxes upon them, and made a cruel law that all the male children should be thrown into the river Nile, as soon as they were born. It was at this time that Moses was born;

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his father's name was Amram, and his mother's name was Jochabed, they were of the tribe of Levi; and, as he was a goodly child, his mother hid him three months. When she could conceal him no longer, she made an ark of bulrushes, daubed it over with slime and pitch, and having placed the child in it, laid it down on the banks of the river. Soon after, the king's daughter came down to bathe, and perceiving the ark, desired one of her maids to fetch it. On opening it she was struck with compassion to see the child in tears. At this moment, Miriam, the sister of Moses, who had been set to watch what should become of the child, came up and offered to procure a nurse; and on receiving permission to do so, went and brought her own mother. Thus the mother of Moses had the pleasure of nursing her own child, and of seeing him educated, as the adopted son of Pharaoh's daughter, in all the learning of the Egyptians. But his parents must also have contrived to instruct him in the knowledge and worship of the true God, and in the promises which had been made to the fathers; for we are told by an apostle, that, "when he was come to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." When he was about forty years of age, he one day saw an Egyptian smiting a Hebrew, and taking the part of his countryman, helped him to kill his oppressor. Next day he saw two Hebrews quarrelling, and when he tried to make peace between them, was asked,

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"Who made thee a prince and a judge over us? wilt thou kill me, as thou didst the Egyptian yesterday?" Finding from this that the deed which he had done was well known, and having been told that Pharaoh sought to kill him for it, he fled into the country of Midian, now called Arabia, on the opposite side of the Red Sea. Having been introduced into the family of Jethro, the priest of the country, by helping his daughters to water their flocks, he married the eldest, whose name was Zipporah. One day, about forty years after his arrival in Midian, while tending his father-in-law's flock in Horeb, he beheld the extraordinary sight of a bush burning but not consumed. He went near to examine what it could be, when a voice from the midst of the bush called to him, "Moses, Moses, draw not nigh hither; put off thy shóes from off thy feet; for the place where thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The voice then, after referring to the distressed condition of the children of Israel in Egypt, commanded the Hebrew shepherd of Midian to go forth to their deliverance. Moses was at first unwilling to undertake what he thought so dangerous a mission. But God having again declared his will, and invested him with the power of working miracles, he quitted the sheep-fold, bade farewell to his father-in-law, and returned to Egypt.

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LESSON XXXI.—Chapter IX.

DELIVERANCE OF THE ISRAELITES.

de-vout	re-li-gi-ous	Pha-raoh
de-mand-ed	un-leav-en-ed	pass-o-ver
op-pres-sed	suc-ceed-ing	la-men-ta-tion
griev-ous-ly	ge-ne-ra-tions	o-ver-whelm-ed
mi-rac-u-lous	com-mem-o-rate	tri-umph
ma-gi-cians	sym-bol	ac-com-pa-ny-ing

When Moses returned to Egypt, in company with his brother Aaron (who, by the direction of God, had met him in the wilderness), he related to the elders and people of Israel what he had seen, and the errand on which he had been sent. They heard him with devout attention, and worshipped God for having been pleased to visit them in their affliction. Moses and Aaron then went before Pharaoh the King. And first they gave proof by a miracle that they were sent from God. Aaron's rod, at the bidding of Moses, became a serpent, and when the magicians of Egypt imitated this miracle, and by some means produced serpents, Aaron's rod swallowed them up. Then Moses demanded of Pharaoh, that he should let the people of Israel go into the wilderness, to sacrifice to the Lord their God. But his heart was hardened, and he refused to let them go.

And now were ten remarkable plagues sent upon Egypt by the hand of Moses.

The first plague sent upon Egypt was the turning its waters into blood.

The second was a plague of frogs, which came

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up out of the waters and filled the houses of the Egyptians.

The third plague was that of lice, which infested both man and beast.

The fourth was the plague of flies, which swarmed over the land, and greatly distressed the people.

The fifth plague was a grievous murrain or disease in the cattle.

The sixth was a boil, which broke out on man and beast.

The seventh was a storm of thunder and hail; the hail destroyed the flax and barley, and broke down the trees.

The eighth was the plague of locusts—a winged insect resembling a grasshopper, and most destructive; they came in swarms, and ate up every thing which came in their way.

The ninth plague was that of darkness. Moses stretched forth his hand to heaven, and a thick darkness which might be felt, spread itself over the land of Egypt for three days. But the children of Israel had light in their dwellings.

Pharaoh would now have consented to let the Israelites go, but he refused to let them take their flocks and herds, without which they would have perished of hunger in the wilderness.

Each of these plagues had been removed at the prayer of Moses. But now the tenth plague and most awful punishment of Egypt took place. The first-born of Egypt were to be stricken. The Israelites were directed how to escape this infliction, and doubtless those of the Egyptians who worshipped God, and used the same means, would have been saved also.

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Every family was to slay a lamb or a kid without spot or blemish, and sprinkle with its blood the side posts and upper door posts of their house. The lamb was then to be roasted and eaten with bitter herbs and unleavened bread, in the night, it was to be eaten by each family in haste, with their shoes on their feet, and staves in their hands, ready for their journey. Not a bone of this lamb was to be broken; it was to be eaten in one house, and if any remained it was to be consumed with fire.

These things were to be carefully observed by the children of Israel, not only on the present occasion, but in all succeeding generations, for two purposes: To commemorate the mighty deliverance of God's people from the bondage of Egypt, and also to form a type or representation of the future, and still more glorious deliverance of the human race from a spiritual and far more grievous and fatal bondage, the bondage of sin. For the lamb represented our blessed Saviour sacrificed for the sins of the world. This institution was to be called the Lord's Passover, because the Lord was that night to *pass over* the houses of the children of Israel, and deliver them, when he smote the Egyptians. Accordingly, at midnight the destroying angel went forth, and cut off the first-born in every dwelling in Egypt, which was not sprinkled with the blood of the sacred lamb; and a loud and grievous lamentation was heard throughout all the land. The proud heart of Pharaoh was now humbled. Instead of preventing the children of Israel from leaving the country, he implored Moses and Aaron to depart, taking with them the people, and their flocks and herds. His terrified subjects joined in the

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entreaty; and the Israelites were hurried out of the land, carrying with them the gold, silver, and raiment which they had borrowed from the Egyptians. Thus did the Lord, with a mighty hand, bring his chosen people out of the land of their oppressors, in which they had sojourned for many years, as he had promised to Abraham in the very hour when he fore-warned him of their foreign yoke. In remembrance of the mercy which had been shown to the families of Israel, at the time when the Lord smote the first-born of Egypt, they were commanded to set apart their own first-born for the service of God. But, at a future period of their history, an arrangement was made, according to which the entire tribe of Levi was set apart for that purpose, and the first-born were redeemed by the sacrifice of a lamb, or two pigeons, or doves.

But the heart of Pharaoh was humbled only for a very short time; for no sooner had the first alarm subsided than he repented that he had let the children of Israel go, and resolved to follow after them and bring them back. Accordingly he raised a great army, and pursued and overtook them just as they had encamped on the shore of the Red Sea. Seeing themselves thus completely hemmed in, without, as they thought, the possibility of escape, the people were loud in their murmurs against their leader. "Fear ye not," was the reply of Moses; "Stand still, and see the salvation of the Lord, which he will show to you to-day, for the Egyptians whom you have seen to-day, ye shall see them again no more for ever."

As he spoke these words, the pillar of fire which d hitherto gone before them on their way, now

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stood behind them, between their camp and that of the Egyptians; being a light to God's people, but a cloud and darkness to their oppressors.

Then Moses stretched forth his rod over the sea, and the Lord caused the waters of the sea to divide, so that a passage was opened to the children of Israel, and they passed through it on dry land, the waters being as mountains on their right hand and on their left. Then the Egyptians pursued them into the midst of the waters. And the Lord commanded Moses to stretch forth again his rod over the sea, and it returned in its strength, so that the waters overwhelmed the Egyptians; and Pharaoh and his host were destroyed in the Red Sea.

Thus did the Lord deliver his people from the hand of their enemies.

This wonderful deliverance was celebrated by the Israelites with great rejoicings; and Moses composed on this joyful occasion a song of thanksgiving, beginning thus:—"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

And Miriam, followed by other women, accompanied the music, with timbrels and dances.

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LESSON XXXI.—Chapter X.

THE LAW.

con-clud-ed	ush-er-ed	in-de-pend-ent
A-ra-bi-a	en-clo-sures	pre-fig-ur-ing
in-ter-rupt-ed	sol-emn	sig-nif-i-cance
ob-sta-cles	pro-claim	u-ni-vers-al
hordes	re-hearse	ob-li-ga-tion
man-na	ad-di-tion-al	in-di-cat-ed
Am-a-lek-ites	cov-e-nant	com-mu-ni-cat-ed
pre-vail-ing	au-di-ence	brev-i-ty
vic-to-ry	cer-e-mo-ni-al	sim-pli-ci-ty
sanc-ti-fy	reg-u-late	com-pre-hen-sive
pu-ri-fy	po-lit-i-cal	Re-deem-er
as-sem-ble	com-mu-ni-ty	pen-al-ty

Having concluded their rejoicings for their wonderful deliverance from the bondage and pursuit of Pharaoh, the Israelites were led by Moses into the deserts of Arabia. Their progress was there interrupted by three obstacles, to which travellers in these barren wastes have, in all ages, been exposed; namely, thirst, hunger, and the wandering hordes of the wilderness. From the thirst they were delivered, in the first instance, by the miraculous sweetening of a pool of bitter water to which they came, and afterwards by a stream which flowed from the rock Horeb, after it was struck by the rod of Moses. Their hunger was satisfied by manna which fell every morning, except on the Sabbath, in sufficient abundance for the whole camp. The Amalekites were also defeated in a miraculous manner—Israel prevailing when Moses stretched forth his hands in prayer, and Amalek prevailing when he suffered them to fall down.

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To ensure the victory to the Israelites, Aaron and Hur placed a stone under Moses, and supported his hands till the going down of the sun; by which time the Amalekites were totally routed.

At length, on the first day of the third month, after the institution of the passover, the Israelites encamp at the foot of Mount Sinai. Moses is commanded to make the people sanctify and purify themselves for two days, and on the third day to bring them forth from their camp, to witness the glorious descent of Jehovah upon the sacred mount. The mount was, in the mean time, to be fenced round, at the place where the people were to assemble, that they might not draw near or touch it. "There shall not a hand touch it," was the solemn warning, "but he shall surely be stoned or shot through; whether it be beast or man, it shall not live." The third day at length arrives, and is ushered in by thunders and lightnings, and the sound of the trumpet exceeding loud. Sinai quakes, and is covered with thick smoke. The Lord descends upon it in fire, and calls upon Moses to come up. On his return Moses repeats the charge to the people, on no account to break through the enclosures. A solemn voice is then heard to proclaim, "I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage;" and to rehearse the ten commandments of the moral law. When the voice ceased, the people entreat Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." They accordingly remain afar off, while their leader again ascends into the thick darkness to receive God's further

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commandments. He returns with an additional portion of the law, to which the people give their assent, declaring with one voice, "All the words which the Lord hath said, will we do." Next morning Moses erects an altar at the foot of the hill, on which he offers burnt-offerings and peace-offerings unto the Lord. With half of the blood of the sacrifices he sprinkles the altar, and with the other half he sprinkles the people, exclaiming at the same time, "Behold the blood of the covenant." The words of the covenant are also read aloud in the audience of the people, who again solemnly promise obedience; and twelve pillars, corresponding in number to the twelve tribes of Israel, are erected as a memorial of this solemn profession.

After this, Moses again ascends to the top of the mountain, where he remains forty days, receiving the details of that code of laws, which is commonly divided into three parts, the Moral Law, the Ceremonial Law, and the Civil Law. The Moral Law was given to teach, not only the Israelites, but all mankind, the duties which they owe to God and to one another. The Ceremonial Law was instituted for the double purpose of regulating the form of religious worship among the children of Israel, and of prefiguring the Lamb of God, who was to take away the sin of the world by the sacrifice of himself. And the Civil Law was given to regulate the affairs of the Israelites, as a political community. Having been established for a particular object, the Ceremonial Law lost its significance when that object was accomplished by the death of Christ. The Civil Law also ceased to be

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binding, when the Jews ceased to be a separate and independent nation. But the Moral Law continues to be of universal and everlasting obligation, because the duties which the creatures of God owe to him and to one another, can never have an end. This seems to have been indicated by their being written by the finger of God himself on the two tables of stone, whereas the Civil and Ceremonial laws were only communicated to Moses; to be delivered by him to the children of Israel. Besides, the brevity, simplicity, and comprehensiveness, of the commands of the Moral Law, fit them, in a peculiar manner, for being a code which all men are bound to obey. On account of their shortness, they are easily remembered; on account of their simplicity, even a child can understand them; and they are so comprehensive as to include every duty which every human being owes, in every condition and relation of life. The grounds on which men are called upon to obey them, are not less simple and intelligible. "I am the Lord thy God," said the solemn voice heard by the Israelites, thereby enforcing the duty of obedience to God as our Creator, "who brought thee out of the land of Egypt, and out of the house of bondage," thereby enforcing the same duty of obedience to Him as our Redeemer. Equally explicit, and equally applicable to every intelligent creature, is the sanction which he added to the Moral Law: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

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LESSON XXXII.

A HEBREW MELODY.

Sound the loud timbrel o'er Egypt's dark sea;
Jehovah hath triumph'd—his people are free.
Sing—for the pride of the tyrant is broken,
His chariots and horsemen, all splendid and brave,
How vain was their boasting!—The Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.

Praise to the conqueror, praise to the Lord,
His word was our arrow, his breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.

LESSON XXXIII.

ILLUSTRATIONS OF SCRIPTURE.

im-pos-si-ble	Eu-ro-pe-an	ex-haust-ed
E-gyp-ti-an	cush-i-on	with-er-ed
Ju-de-a	un-leav-en-ed	lux-u-ry
Is-ra-el-ites	pass-o-ver	Scrip-ture

In reading lessons from Scripture, you may sometimes have found things which you could not under-

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stand, for want of knowing something concerning the habits and customs of the people and countries about which you were reading. A few of these I will try to explain: In the first place, you must always bear in mind, that the Israelites and Egyptians, and other nations mentioned in Scripture, lived in a much warmer climate than we do; now, that circumstance alone would make a great difference in their way of living.

The houses in Judea were built with flat roofs, upon which the people used to sit or walk, as we should in a room; they had stairs or fixed ladders outside, for going up and down, and within-side of the house they had often what we call a trap-door, which opened in the roof itself. In the time of our Lord, when the friends of the poor man who was sick of the palsy, found that the house in which Jesus was teaching was so crowded that they could not get in at the door, they uncovered the roof, we are told, and let the sick man down in his bed. Now, with a roof like ours, this would be impossible; but with such a roof as I have been describing, they might either let him down by means of a trap-door, or if the house were of wood, they might lift up some of the beams which formed the roof.

Houses, in that part of the world, are built very much in the same manner now that they were hundreds of years ago; they are sometimes made of stone or brick, but often of wood, and among the poorer people, of mud, dried in the sun. Inside the houses, instead of having chairs, a part of the floor is raised like a step, and covered with a mat or carpet, upon which they sit. They

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appear frequently to have reclined at their meals, instead of sitting round the table; and ate only with their fingers, as is still the habit of many Eastern nations. While we are on the subject of eating, I may observe, that there are many allusions in Scripture to the preparation of food, and especially of bread. Both among the Jews and other neighbouring nations, bread was not made into loaves like ours, but into flat cakes, resembling what we call griddle bread; sometimes it was made thin, like a biscuit, and merely baked on the ashes. This appears to have been the case when bread was wanted in great haste. When Abraham received the visit of the angels, he told his wife Sarah to take three measures of meal, knead it, and make cakes upon the hearth. But this kind of bread was not that usually eaten by the Jews; they commonly made their bread with *leaven*, which answered the same purpose as our *yeast*.

At the feast of the Passover, they were commanded to eat nothing but *unleavened* bread, in remembrance of their flight from Egypt, in which they had been obliged to take their dough before it was leavened, as provision for their hasty journey.

The Jews do not seem to have eaten meat ordinarily, but rather to have considered it as a feast. When they wished to do honour to a guest, or any other person, or to celebrate any joyful event, a kid or calf was killed; but usually their food consisted of milk, vegetables, and bread.

We find in Scripture frequent mention of *water*, as the greatest blessing, and even as the greatest luxury of life. Now, though we are aware

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that we could not live without water, yet from our scarcely ever knowing the want of it in this country, we can hardly conceive what the inhabitants of very hot climates sometimes endure, when their springs and wells are dried up, and they can with difficulty procure enough water to keep themselves and their cattle alive. During a great part of the year no rain falls, and the heat of the sun is such, that often it is only in very deep wells that any water can be found. The grass and other plants are then withered and parched, so that, except on the banks of a stream or river, not a spot of green is found to refresh the eye. In travelling, especially, the sufferings from want of water are often dreadful; people take with them as much as they can carry, in goat skins, which they use instead of glass bottles.* But if their stock is exhausted before they arrive at their journey's end, both they and their horses and camels sometimes perish from thirst. You may remember, in your last book of lessons, an account of this in the Story of a Desert. You see, therefore, that to have plenty of water was quite a luxury to the Jews. In Scripture, we often find the knowledge of God compared to rivers or pools of water; and one of the prophets, who foretold the coming of our Lord Jesus Christ, says, that "the parched ground shall become a pool, and the thirsty land springs of water;" meaning, that as water would refresh a dry and barren spot, and even make it fertile, so our Lord Jesus would,

* Wine was also kept in this kind of bottle which is in use to this day, not only in Asia, but in some parts of the South of Europe.

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when he came into the world, soften the hard hearts of men by his Spirit, and refresh them by his grace.

LESSON XXXIV.

ILLUSTRATIONS OF SCRIPTURE—*continued.*

des-cen-dant	Re-bec-ca	Je-ru-sa-lem
dis-tin-guish-ed,	gov-er-nor	a-light-ed
men-ti-on-ed	con-quer-or	in-con-ve-ni-ent

The dress worn by the Israelites and their descendants was very unlike any that we use; they had usually a close fitting garment, which, for want of a better name, has been called a *coat*, but it had no resemblance to the coats worn by men in this country. Over this they had a large cloak or mantle, which being loose and floving, was inconvenient to a person actively employed, and was, therefore, either laid aside or folded round the wearer by means of a girdle, or belt, when he walked, or while he was engaged in any thing which required much movement. This explains the expression so often met with in Scripture, of girding up the loins; the Israelites were commanded to eat the feast of the Passover with their loins girded, and their staves in their hands, like people who were preparing for a jouney, to remind them of their flight out of Egypt

In the time of our Saviour, we read that the people cast their garments in the way, when He entered into Jerusalem, riding on an ass; by this is meant, that they threw down in his path their mantles, or outer garments, which was a common way of doing honour to any distinguished person

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in these days. So that when a king or governor is entering a city in the East, the people spread pieces of cloth on the ground, along the streets through which he is to pass.

The ass is an animal often mentioned in Scripture. Asses were much more used, and more valued among the Jews, than they are with us. They were not only the common beasts of burden, but were ridden upon constantly, instead of horses, which were only used in war. A horse was, in those times, almost an emblem or sign of war; on all peaceful occasions, no one thought of riding any animal but an ass or mule. Camels, indeed, are mentioned in Scripture, especially, in the earlier parts. We hear that Rebecca alighted from her camel when she met Isaac walking in the field, and camels formed part of the present which Jacob gave to his brother Esau. But in the later times of the Jews, asses appear to have been chiefly used, for every thing in which we should employ horses. Our Lord's entering Jerusalem, which I alluded to just now, riding upon an ass, might have shown the Jews that he came, not as a conqueror, to free their city from the Romans, but as a king who ruled only in the hearts of men, especially as this entrance was foretold hundreds of years before it took place, by one of the prophets.

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LESSON XXXV.

HOSPITALITY IN ARABIA.

wan-der-ing	par-ti-ti-on	per-ceiv-ed
in-stant-ly	A-ra-bia	ac-quaint-ed
ad-join-ing	di-vi-si-on	fre-quent-ly
In-dia	oc-cu-pi-ed	clean-li-ness

The wandering tribes among the Arabs live in tents, and pasture their flocks around them, removing to another district when they have exhausted the herbage near them. A traveller, on his way to India, who was most kindly treated by a family belonging to one of these tribes, thus describes what he saw of their habits and manners, during his visit. "I was advised," he says, "not to ask hospitality, but, according to their manners, to claim it as a matter of course; so, with perfect confidence, I rode up to the best looking tent, and dismounting, entered it. The women and children were all employed in driving in their cattle, and I sat some minutes without being seen. At length the master of the adjoining tent came in, and said to me, 'Good evening, you are welcome,' and instantly ordered a fire to be made. This was the way it was done:—A large hole was dug at the mouth of the tent, and the fuel placed in it and kindled; in a few minutes we had a famous blaze. I spread my carpet in front of it with great pleasure. My host's family occupied the next division to the one in which we were seated, which I found was destined for the young of the flocks. The lambs and kids were brought in, and tied by strings to pegs, thrust into the ground; some of the smallest lambs

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and kids being allowed to go loose, and play about. The goats and sheep were driven to some distance; and the constant barking of the dogs showed that they were well watched. A partition of reeds, covered with cloth, divided us from the women and children, who were chattering away, and making cakes at a great rate. The hour of dinner at length arrived. Then the men knelt at the mouth of the tent, and prayed for some minutes, while the women brought in messes of milk and hot cakes. A dozen cakes and a large bowl of sweet milk were given to me, which my hunger made me very glad of. It rained very hard all night, but I slept so soundly, with my feet to a log of wood, which had been thrown on the fire before we lay down to rest, that I did not open my eyes till day broke, and then I perceived the strange bed-fellows with whom my travels had brought me acquainted. The kids and lambs which had been left loose in the tent, had collected together on my blanket; one had perched like a night-mare upon my breast, and another had so completely taken possession of my pillow, that I must have rested my head frequently upon it during the night. Before I had time to free myself from these strange bed-fellows, the ewes, who had just been milked, rushed into the tent to their young ones, from whom they had been separated during the night, and I soon left them, to enjoy themselves together, and escaped from the scene of confusion. The milking of the goats and sheep is a very quick affair. Opposite each tent, two lines of them are drawn up, standing face to face. A rope is fastened round the neck of the first, and then passed round that of

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every other, drawing them so closely together, that each animal can look over its opposite neighbour's shoulders. A crowd of women, with bowls in their hands, stand ready, and the moment the last knot is tied, to work they go, and finish the business in much less time than it would take me to drink one of the bowls of milk. I counted in some of these strings, forty sheep. I cannot venture to recommend their churns; and, indeed, there is little of the cleanliness of the dairy in their process of making butter. Close to the milking ground is a triangle of wood, over which hangs an ox hide, having at each end of it, two small sticks for handles. When the milk is put into this hide or skin, two women draw it backwards and forwards between them, and in this manner make the sweetest butter I ever tasted, in these churns of ox-hide."

LESSON XXXVI.

THE TEMPEST.

See the dark vapours cloud the sky,
  The thunder rumbles round and round,
The lightning's flash begins to fly,
  Big drops of rain bedew the ground;
The frighten'd birds, with ruffl'd wing,
Fly through the air and cease to sing.

Now, nearer rolls the mighty peal;
  Incessant thunder roars aloud,
Tossed by the winds, the tall oaks reel,
  The forked lightning breaks the cloud;
Deep torrents drench the swimming plain,
And sheets of fire descend with rain.

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'Tis God, who on the tempest rides,
  And with a word directs the storm;
'Tis at his word the wind subsides,
  Or heaps of heavy vapours form:
In fire and clouds he walks the sky,
And lets his stores of tempests fly.

Then, why with childish-terror fear
  What waits his will to do me harm?
The flash shall never venture near,
  Or give me cause for dire alarm,
If he directs the fiery ball,
And bids it not on me to fall.

Yet, tho' beneath his power divine,
  I wait, depending on his care,
Each right endeavour shall be mine,
  Of every danger I'll beware;
Far from the metal bell-wire stand,
Nor on the door-lock put my hand.

When caught amidst the open field,
  I'll not seek shelter from a tree;
Tho' from the falling rain a shield,
  More dreadful might the lightning be;
Its tallest boughs might draw the fire,
And I, with sudden stroke, expire.

They need not dread the stormy day,
  Or lightnings flashing from the sky,
Who walk in wisdom's pleasant way,
  And always are prepared to die:
I know no other way to hear
The thunder roll without a fear.

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LESSON XXXVII.

BEARS.

quad-ru-ped	Rus-sia	gen-tle-man
moun-tain-ous	Swe-den	gris-ly
so-li-ta-ry	A-mer-i-ca	nurs-e-ry
ca-pri-ci-ous	buf-fa-lo	ap-proach

Bears,* as has been explained to you, belong to that tribe of quadrupeds, who, in walking, place the whole sole of the foot on the ground, as we do, so that they can raise themselves on their hind legs with much more ease than other animals; and, indeed, they usually rest on these legs.

Bears have teeth like those of men, which enable them to live either on flesh or vegetables; their cheek teeth are not sharpened like those of other beasts of prey.

They have five toes as we have, and these toes have strong claws which assist them in digging or climbing.

There are several kinds of bears; the commonest is the shaggy brown bear, which is found in the mountainous parts of middle Europe, and in much greater numbers in the north, in Norway, Sweden, and Russia. It is very common in the northern countries of Asia, and is also found in North America. Brown bears feed on vegetables and honey—honey is a great dainty with them, and, though they look so clumsy, they show great activity in climbing trees to obtain it. They will also very readily devour poultry, and all the smaller quadrupeds.

* Plantigrade: see Sequel to Second Book of Lessons.

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The bear is a solitary animal; he lives nearly the whole of the year apart from his kind, in the most retired parts of the forest. At the approach of winter, he betakes himself to some cavern, or squeezes himself into a hollow tree, or builds a hut of branches, and lines it with moss, where he sleeps his long winter's sleep. In the spring, he comes forth lean and hungry, and, therefore, more dangerous than at any other time, for he is then ready to devour every thing he meets with. The bear has a very curious way of attacking his enemy; he springs upon him, and squeezes him to death in his arms.

But this kind of bear is very valuable to the people of cold and barren countries; they wrap themselves up in his warm fur, and make gloves and caps of it also; and they trade with it to other countries (though this fur is coarser and not so beautiful as that of the black bear); they eat its flesh, which is said to resemble pork; they melt down its fat into an oily substance, which is prized for various uses, among others, for the hair; the strongest leather is made from its hide, after the fur is taken off; and the skin of its intestines is used for window panes, and is said to answer very well when properly prepared.

The brown bear is of a surly and capricious temper; when taken young, however, it submits to be tamed, but often, I fear, at the exercise of much cruelty, especially in teaching it to move in a clumsy sort of dance, to the sound of music, in order that its owner may show it about the streets, and collect money.

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The black bear of America is a smaller animal, with much more beautiful black and glossy fur.

The great grisly bear of America is a very fierce animal, and so strong, that it has been known to drag off the carcase of a buffalo, and will squeeze a man to death in no time.

The white Polar bear is an inhabitant of the icy shores of the most northern countries, but it is often seen far from land, amidst mountains of ice; it lives on fish and sea animals.

There is a small black bear, which is a native of the hottest parts of India; it is of a very mild disposition, and easily tamed. One of these bears lived with the family of a gentleman for two years; this gentleman gave the following account of him: "He was brought up in the nursery with the children, and often was admitted to my table. He was naturally of a playful and affectionate disposition, and it was never found necessary to chain or chastise him. It was usual for this bear, the cat, the dog, and a small blue bird called a lory, to meet together, and eat out of the same dish; his favourite play-fellow was the dog, whose teasing and worrying were always borne with the utmost good humour and playfulness. As he grew up, he became a very powerful animal, and in his rambles in the garden would lay hold of the largest plantain trees, the stems of which he could scarcely clasp round, and tear them up by the roots."

The bear is often mentioned in Scripture.—Solomon speaks of a "fool in his folly" as more to be dreaded than "a bear robbed of her whelps."

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It was two she-bears out of the wood, that tore forty-two of the little children who insolently and profanely mocked Elisha, one of God's prophets. David pleaded for being permitted to encounter Goliath the giant, because he had slain "a lion and a bear," that had "taken a lamb out of his flock." And to illustrate the peaceable nature of Christ's kingdom, the prophet Isaiah has predicted that the time is coming, when "the cow and the bear shall feed; their young ones shall lie down together."

LESSON XXXVIII.

THE BUTTERFLY.

cat-er-pil-lar	cab-bage	nour-ish-ment
nec-ta-ry	in-stinct	ve-ge-ta-ble
au-tumn	pre-ci-ous	beau-ti-ful-ly
flit-ting	re-cog-nise	shape-less

In the sunny days of spring and summer, and early in autumn, gay butterflies are to be seen flitting about in the air, with their painted wings spread out, or resting on a flower, and drawing up sweet juices from its nectary.

The plain looking moth belongs to the same order of insects. The moth, however, only comes forth by night, when she is pretty sure to dash herself into the flame of our candle, and singe her wings or burn her body. There is another kind of moth, called the hunter moth, which is seen by twilight. The butterfly is only seen by day; she loves the sun, in which her colours look so bright and lovely.

There are no less than 2000 sorts of moths and

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butterflies found in Great Britain and Ireland. The butterfly has four wings; these wings are beautifully formed of net-work, and painted with every variety of colour. One sort of butterfly is pale yellow; another, brown and red; another, brown and rose-coloured; another, blue, and many more of other colours, some plainer, some more gaudy.

The butterfly has six legs, but uses only four; the two fore feet are covered by the long hairs of the body.

The butterfly is not produced by a butterfly, but by a caterpillar. The butterfly, before she dies, lays her eggs, and these eggs produce caterpillars. The caterpillars, in their turn, die, or change into a shapeless kind of form, from which, in time, the butterfly bursts forth.

The butterfly shows great sagacity in always laying her eggs on the plant best suited to nourish the future caterpillars they are to produce. A person who observed the habits of insects, and has written about them, says:

"Observe the movements of that common white butterfly which you see flying from herb to herb. It is not food that she is in pursuit of, her object is to discover a plant on which to deposit her eggs. Her own food has been honey, drawn from the nectary of a flower; it might, therefore, be supposed, that she would choose one similar for them. But no, aware that this food would be to them poison, she is in search of some plant of the cabbage tribe, which is suited for their nourishment; but how is she to distinguish it from the surrounding vegetables? She is taught of God! Led by an instinct which never deceives her,

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she recognises the desired plant the moment she approaches it, and upon this she places her precious burden; yet not without taking care to ascertain that it is not occupied by the eggs of some other butterfly. Having fulfilled this duty, from which no obstacle can divert her, the affectionate mother dies."

LESSON XXXIX.

SWALLOWS.

pas-ser-ine	em-ploy-ment	mar-tin
dis-tin-guish	ca-vern	spar-row
es-cu-lent	dif-fi-cult	ap-pear-ance
goat-suck-er	swal-low	bam-boos

Swallows belong to the second order of birds called Passerine, distinguished by having one toe behind and three before. To the swallow tribe belong the martin, the swift, and even the goat-sucker, unlike as it is in appearance to the swallow. The swallow is a pretty little bird, with rich purplish plumage, a short bill, and short slender legs; like the cuckoo, and other birds of passage, it leaves us in the autumn, and does not return till the warm days of spring. Swallows fly with extreme rapidity; there is no prettier sight than a flight of swallows on some bright sunny day in summer, darting through the air in search of the insects which are their prey, and mounting higher and higher till they are almost lost in the dark blue sky. Swallows often choose very curious places to build their nests in; the following anecdotes are related of the swallow: In the open court of a house in Scotland, there was a

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large bell under a wooden cover hung against the wall; within the cover of this bell, a swallow for several years built her nest, and never appeared the least disturbed by the ringing of the bell, or the rattling of the rope. They commonly choose chimney tops, the eaves of houses, or corners of windows to build in, and constantly return to the same place every year. One year, a pair of swallows arriving at their old nest found it already occupied by a sparrow, who kept the poor birds at a distance by pecking at them with its strong beak, whenever they attempted to enter their own house; after trying vainly to regain their nest, they at length hit on a plan to punish the intruder most effectually. They came one morning with a few more swallows, each with a bit of clay in its beak, and plastered up the hole of the nest, so that the sparrow could not make its escape, and of course died for want of food and air.

There is a species of swallow in the East, called the esculent swallow, which builds a nest very much esteemed as an article of food in those countries. These birds often build in rocks; there are two places in the island of Java, in the Indian Ocean, where they are found in great numbers. These are rocks, hollow within, and pierced with a great number of openings, some large enough for a person to enter with ease, others very difficult of access. To the walls of these caverns the birds affix their nests, in rows, very close to each other. They prepare these nests from the remains of their food, which consists of all sorts of insects, and they are two months in making them. To procure their nests

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is a difficult and hazardous business; the men whose employment it is, make ladders of reeds and bamboos, by which they climb up to the holes and pull out the nests, which they sell at a very great price. These nests are not only considered a great dainty, but often used as a remedy in violent fevers: when boiled down to a kind of slimy soup, exposed to the night dews, and mixed with sugar, they are very cooling.

The swallow and the sparrow are mentioned by the Psalmist as building their nests and laying their young in the sacred places of God's house; and he longed to dwell there as they did, not merely to get a transient view of the buildings of the temple, as they did when flying over them, but to inhabit them, and enjoy the blessings which they afforded to the pious. The swallow is also alluded to by Solomon, in his book of Proverbs, when he says, "As the swallow by flying, so the curse causeless shall not come;" that is, a curse which we do not deserve, though pronounced by our bitterest foe, will do us no more harm than is done to us by the swallow flying over our heads. In Isaiah, xxxviii. 14, the king of Judah says, "Like a crane or a swallow so did I chatter;" meaning, that the noise of his complaining was sometimes like the noise of a swallow, quick and frequent, and sometimes like that of a crane, loud and frightful. In the writings of another prophet, the swallow is referred to, where God is spoken of as reproaching his people for being unmindful of his doings, while the fowls of the air attend to the proper season for migrating. His words are, "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and

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the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord."

LESSON XL.

THE SWALLOW AND OTHER BIRDS.

A FABLE.

ma-te-ri-al	ha-bi-ta-tion	fore-sight
u-nan-i-mous-ly	res-i-dence	ad-mo-ni-tions
con-se-quen-ces	im-pris-on-ed	mis-chiefs
dis-be-liev-ing	wretch-es	ob-sti-na-cy
ne-glect-ing	pun-ish-ment	neg-li-gence

A swallow, observing a farmer employed in sowing hemp, called the little birds together, informed them what he was about, and told them that hemp was the material from which the nets, so fatal to the feathered race, were composed; advising them to join unanimously in picking up the seed, in order that no crop of hemp might appear. The birds, either not believing his information, or neglecting his advice, gave themselves no trouble about the matter. In a little time, the hemp appeared above ground. The friendly swallow again addressing himself to them, told them that it was not yet too late, provided they would immediately set about the work, before the seeds had taken too deep root. But they still neglecting his advice, he forsook their society, repaired for safety to towns and cities, and there built his habitation, and kept his residence. One day, as he was skimming along the street, he happened to see a number of those very birds imprisoned in a cage, on the shoulders of a bird-

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catcher. "Unhappy wretches," said he, "you now suffer the punishment of your former neglect."

LESSON XLI.

MONEY.

mon-ey	brew-er	Pro-vi-dence
shoe-ma-ker	trou-ble-some	Chris-ti-an
fam-i-ly	cau-tion-ed	Ju-de-a
ex-change	anx-i-ous	a-pos-tle
but-cher	right-e-ous-ness	col-lec-tion

What a useful thing is money! If there were no such thing as money, we should be much at a loss to get any thing we might want. The shoemaker, for instance, who might want bread, and meat, and beer for his family, would have nothing to give in exchange but shoes. He must, therefore, go to the baker, and offer him a pair of shoes for as much bread as they were worth; and the same, if he went to the butcher, and the brewer. The baker, however, might happen not to want shoes just then, but might want a hat; and so the shoemaker must find out some hatter who wanted shoes, and get a hat from him, and then exchange the hat with the baker for bread. All this would be very troublesome; but, by the use of money, the trouble is saved. Any one who has money, may get for it just what he may chance to want. The baker, for example, is always willing to part with his bread for money, because he knows that he may exchange it for shoes, or a hat, or firing, or any thing else he needs. What time and trouble it must have cost men to exchange one thing for another before money was in use.

We are cautioned in Scripture against the love

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of money. It is a foolish and a wicked thing for men to set their hearts on money, or on eating and drinking, or on fine clothes, or on any thing in this present world; for all these are apt to draw off their thoughts from God. Our Lord Jesus Christ, therefore, tells us to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" and commands us not to be too careful and anxious "what we shall eat, or what we shall drink, or wherewithal we shall be clothed," but to "seek first the kingdom of God, and his righteousness."

But we ought, nevertheless, to be thankful for all the good things which Providence gives us, and to be careful to make a right use of them. Now, the best use of wealth, and what gives most delight to a true Christian, is to relieve good people when they are in want. For this purpose, money is of great use; for a poor man may chance to be in want of something which I may not have to spare. But if I give him money, he can get just what he wants for that, whether bread, or coals, or clothing. When there was a great famine in Judea, in the time of the apostle Paul, the Greek Christians thought fit to relieve the poor "saints" (that is, Christians) who were in Judea. But it would have been a great trouble to send them corn to such a distance; and besides, they themselves might not have corn to spare. They accordingly made a collection of money, which takes up but little room, and Paul carried it to Judea; and with this money the poor people could buy corn wherever it was to be had.

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LESSON XLII.

OF EXCHANGES.

neigh-bours	at-tempt	ca-noe
com-plete	tail-or	til-ling
an-vil	sup-ply	sav-a-ges
la-bour	cab-in	main-tain

But why should not every man make what he wants for himself, instead of going to his neighbours to buy it? Go into the shoemaker's shop, and ask him why he does not make tables and chairs for himself, and hats and coats, and every thing else which he wants; he will tell you that he must have a complete set of joiner's tools to make one chair properly, the same tools as would serve to make hundreds of chairs. Then, if he were also to make the tools himself, and the nails, he would need a smith's forge, and an anvil, and hammers; and, after all, it would cost him great labour to make very clumsy tools and chairs, because he has not been used to that kind of work. It is, therefore, less trouble to him to make shoes that he can sell for as much as will buy a dozen chairs, than it would be to make one chair for himself. To the joiner, again, it would be just as great a loss to attempt to make shoes for himself; and so it is with the tailor, and the hatter, and all other trades. It is best for all that each should work in his own way, and supply his neighbours, while they, in their turn, supply him.

But there are some rude nations who have very little of this kind of exchange. Every man among them builds himself a cabin, and makes clothes

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for himself, and a canoe to go a-fishing in, and a fishing-rod and hooks and lines, and also darts, and a bow and arrows for hunting, besides tilling a little land perhaps. Such people are all much worse off than the poor among us. Their clothing is nothing more than coarse mats or raw hides; their cabins are no better than pig-sties; their canoes are only hollow trees, or baskets made of bark, and all their tools are clumsy. When every man does every thing for himself, every thing is badly done; and a few hundreds of these savages will be half starved in a country which would maintain ten times as many thousands of us in much greater comfort.

LESSON XLIII.

COMMERCE.

com-merce	Por-tu-guese	diff-er-ent
pro-duce	sep-a-rate	jea-lous
ma-chines	wag-gon	peace-a-bly
A-mer-i-ca	ca nals	per-verse

There is also much useful exchange among different nations, which we call commerce. All countries will not produce the same things; but, by means of exchange, each country may enjoy all the produce of all others. Cotton would not grow here, except in a hot-house; it grows in the fields in America, but the Americans cannot spin and weave it so cheaply as we can, because we have more skill and better machines; it answers best, therefore, for them to send us the cotton wool, and they take in exchange part of the

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cotton made into cloth; and thus, both we and they are best supplied. Tea, again, comes from China, and sugar from the West Indies. Neither of them could be raised here without a hot-house; no more can oranges, which come from Portugal. But we get all these things in exchange for knives, and scissors, and cloth, which we can make much better and cheaper than the Chinese, West Indians, or Portuguese; and so both parties are better off than if they made every thing at home.

How useful water is for commerce! The sea seems to keep different countries separate; but, for the purpose of commerce, it rather brings them together. If there were only land between this country and America, we should have no cotton; for the carriage of it would cost more than it is worth. Think how many horses would be wanted to draw such a load as comes in one ship; and then they must eat and rest while they were travelling. But the winds are the horses which carry the ship along, and they cost us nothing but to spread a sail. Then, too, the ship moves easily, because it floats on the water, instead of dragging on the ground like a waggon. For this reason, we have canals in many places, for the purpose of bringing goods by water. One or two horses can easily draw a barge along a canal with a load which twice as many could not move if it were on the ground.

What folly, as well as sin, it is, for different nations to be jealous of one another, instead of trading together peaceably, by which all would be richer and better off. But the best gifts of God are given in vain to those who are perverse.

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LESSON XLIV.

THE LIAR RECLAIMED.

grand-fa-ther	in-ter-rup-ted	vi-o-lent-ly
school-mas-ter	par-ti-cu-lar	black-ber-ries
tres-pass-ing	im-pos-si-ble	com-pan-i-ons
suc-ceed-ed	dif-fer-ent	sat-is-fi-ed

O 'tis a lovely thing for youth
  To walk betimes in Wisdom's way;
To fear a lie, to speak the truth,
  That we may trust to all they say.

But liars we can never trust,
  Tho' they should speak the thing that's true,
And he that does one fault at first,
  And lies to hide it, makes it two.

"I hope my boy is doing well at school?" said old John Casey to Mr. Brown, the schoolmaster, who was sitting on a bench, outside his door, one fine afternoon, having just dismissed his little flock for the day. He laid down his book, on hearing the old man's question, and paused a moment before he answered it. "Why, as to his progress in reading and writing," said he, "I have no reason to find fault with your grandson: George is a clever boy, and he is not often idle." "I am afraid, though," said John, "from your way of speaking, that you are not satisfied with him." "My good friend," said the schoolmaster, "there are, as you know, far greater faults than idleness at lessons; and you cannot, I think, be ignorant of the habit which George has of saying what is

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not true, upon every occasion; I cannot, indeed, rely upon a word he says." Old John shook his head, and sighed deeply as Mr. Brown spoke; "I am very sorry, sir, for what you tell me; I had hoped that George had cured himself of this fault. I have seen but little of him lately, because he has been at school nearly all day; however, I will talk to him this evening, though I fear nothing *I* can say will have much effect, since he does not listen to *you*, who know so much better how to teach him his duty."

While his grandfather was talking with the schoolmaster, George was amusing himself with some young companions, in a field, at some distance from the village. They were searching the hedges for blackberries, but it was early in the season, and they could not find many. "I know where we might get plenty," said one of the boys, "only we must cross farmer Mulvany's corn field to get to the place." "Oh! that does not matter," cried George, "the corn is all in sheaves, we shall not hurt it, and besides, farmer Mulvany will not see us." "Oh! fie, George," said Ned (the boy who had first spoken), "if it is wrong to go into the field at all, the farmer's seeing us or not makes no difference. God sees us every where, you know. I am very sorry I put it into your head to go, I am sure it is wrong." But George was already half through the hedge, and two of the boys followed him; the three others stayed behind with Ned. George and his companions were rather startled to see what a large gap they had made in the hedge, but they thought it would be a pity to turn back, now they had got so far, therefore, they

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began to run across the field as fast as they could. In their hurry, they knocked down some of the sheaves of corn; but on they went without stopping, till they reached the hedge on the opposite side, where the blackberries grew. "Here are plenty," cried George, "I am glad we came." "But look there," interrupted one of the boys, "is not that the farmer himself coming this way?" They all looked, and saw the farmer coming towards them at a brisk pace, with a stick in his hand. The three boys ran different ways; two of them leaped over the hedge, and got safely into the lane on the other side, but the third, who was George, found himself caught by a bramble; he pulled and struggled violently, but only succeeded in scratching his face and tearing his clothes. At last, by one strong effort he freed himself, but it was too late; the farmer stood before him, and seizing his arm to prevent him from escaping, he said, in no very gentle voice, "What did you come here for?" "Oh! sir," replied George, "my mother sent me on an errand to the lady at the great house, and as I was coming back, I saw those cows in the next field—they had got in here, sir, the gate being left open, and I ran to drive them out." "Then it was the cows that threw down the sheaves, yonder?" "Yes, sir," said the wicked boy. "But then," said the farmer, looking steadfastly at George, "why were you running away, and what were the other boys doing? I thought I saw three of you." "I was afraid, sir, you would be angry at finding me in your field." "What! angry with you for saving my corn?" said the farmer, shaking his head, for George's

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story did not seem to him a very probable one. However, he was a just man, and did not wish to punish the boy unless he was quite sure of his guilt, so he thought for a minute or two, and recollected at last, that the ground near the gate was muddy, so that if the cows had been trespassing, there must be footmarks. Without saying a word, he walked up to the spot, holding George's arm all the time; but not only were there no prints of the cows' feet, but the gate was securely fastened by a chain and padlock. "I see how it is," cried he, "you came here to steal my corn, and have been telling all these lies to hide your theft; but you are found out, and I shall punish you as you deserve." So saying, he raised his cane; George fell on his knees, crying bitterly. "Oh! sir," he sobbed out, "I did not steal your corn; I would not steal for the world; indeed I am speaking the truth *now*. We only came here to gather blackberries, and we threw down the sheaves by accident; indeed, that *is* the truth." "How do I know that it is," said the farmer, sternly; "I must not believe a liar." In vain George begged to be spared this once, and promised never to tell a lie again. The farmer did not let him go till he had given him a severe beating.

Part II.

When George came home that night, his kind mother saw at once that something was the matter. "Where have you been, my dear boy?" said she; "and how did you tear your jacket in this way?" But George hung his head, and made no answer. His mother thought it best to leave him

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to himself, for a little while, so she said nothing more till after supper, when she repeated her questions, but still George was silent. "George," said his grandfather, "I can see that you have been doing something wrong . . . ." "Indeed," interrupted George, "I only . . . ." "Stop," cried his grandfather, "do not add to your fault by telling a lie; if your mother should find out what you have done, your having tried to deceive her will not *lessen* her displeasure. But supposing that you escape without being found out by her, or by any one else, do you think that God does not see you? Do you not know, that when you say a thing that is not true, you are committing a sin in the sight of God?" "Oh! grandfather," said George, bursting into tears, "I will tell you all; I was going to tell you, indeed, but I had not courage. I have done very wrong, but I have suffered for it severely; I have been punished for a fault I did not commit." He then told the whole story of his meeting with the farmer, not omitting a single particular. When his tale was ended, his mother and grandfather looked at each other in silence. "Do you not believe me, mother," cried George, "I am speaking nothing but truth, now; indeed, indeed, I am . . . ." "I hope you are," said his grandfather, "but you have so often deceived us, that it is impossible for us to take your word." George hid his face in his hands, overcome with grief and shame; his mother meanwhile got up, and took her cloak from the peg; "I think I will step over to Mrs. Bryan's," said she, "and learn the truth of all this from little Ned; he would not tell a lie to save his

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life; so, if *he* says your story is true, George, I shall be able to believe it." In a few minutes she returned, accompanied by Ned, who told all that had happened, till he parted with George, after which he knew nothing, except that he had met farmer Mulvany looking very angry, as he was coming home through the lane. "Thank you, Ned," said George's mother, "I am sure it is true, from what you say; I hope some time hence to be able to take George's word, as I do yours, for I think he is really sorry now." Ned looked very kindly at George, for he was grieved to see him in such distress, but he thought it better not to speak to him just then; so bidding them all good night, he went away. George's mother now sat down beside him, and took his hand. "My dear child," said she, "you now see that a liar is never believed, even when he *does* speak truth; for how is any one to know that it *is* the truth?" "And that," added his grandfather, "is the least evil of lying, though it is a very dreadful evil; but what is far worse, is, that no liar can be approved or accepted by God—for God is truth."

"Oh! I never, never will tell a lie again," said George. "You will find it hard to cure a habit of such long standing, my dear boy; but if you persevere in your efforts, and pray for help; if you never allow yourself, even in jest, to say what is not true, you will surely succeed."

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LESSON XLV.

EUROPE.

Por-tu-gal	Swe-den	Lap-land-er
I-ta-ly	Nor-way	A-mer-i-ca
Tur-key	Rus-si-a	Af-ri-ca
de-light-ful	north-ern	ma-nu-fac-ture

When you look at the map of the world, you see how small Europe looks in comparison with the other great divisions of the earth.

It is smaller than Africa, and not half so large as either Asia or America. Yet Europe is more interesting to us than any other portion of the globe, because it is that we live in.

Europe is divided, you know, into many different countries; different from each other in climate, that is, in weather, in the look of the people, in their customs and manners, and in their language.

The southern countries of Europe, such as Portugal, Spain, South France, Italy, Greece, and Turkey, enjoy a delightful climate. A blue sky is oftener seen than any other, and the sun is so powerful that the people want no fire most part of the year, excepting to dress their victuals by. The fruits and flowers of these climates, too, are very beautiful, though the verdure, that is, the greenness of the grass and trees, is not so bright and pleasant to look upon as it is in our own fields and gardens.

All through the central countries of Europe, as well as in our western part of it, the weather is colder, and more rainy. And in the north of

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Europe, in Sweden, Norway, and North Russia, it is very cold; and as you go farther north it becomes colder, till you reach that part of the earth where the sun does not rise for days, or weeks, or months; the time being longer as the land is nearer to that most northern point of our globe, called the north pole.

The people who live nearest to this point, in these icy regions, are called Laplanders. And we should think them very wretched, but they do not seem to dislike their long nights, or rather long dark days. They have plenty of oil from the whales they take in those icy seas, to light up their cottages; and the moon, while it is shining, and the stars, look very bright. They gain some light, also, from a bright appearance in the sky, sometimes of a pale pink colour, sometimes red, or whitish, which spreads over a great part of the heavens, and which we too sometimes see, called the Aurora Borealis, or northern light or dawn—*Borealis* meaning northern, and *Aurora* dawn; it has been so called, because it resembles that light which we often see at sun-rise. Then the reflection of the white snow with which these regions are covered, must increase what little light they have.

Among the people of the northern and central parts of Europe, light hair and eyes, and a fair complexion prevail. In the south, dark hair and eyes, and a sallow or brown complexion, is almost universal.

Various languages are spoken by the nations of Europe, besides our own English. Even in some parts of Ireland a different language is spoken,

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viz., Irish; though all who learn to read, learn English, and prefer speaking it. So also, in that part of England, called Wales, some of the people speak Welch. Leaving our own country, and crossing over to France, which we can do in three or four hours, from England, by sailing across the Straits of Dover, we find French spoken. Almost every nation, indeed, has its own language, but the same form of letters as ours is used in most nations.

The nations of Europe are superior to those of the other quarters of the globe, in arts and manufactures, in woollen and linen manufactories, in glass, china, iron ware, and many others. They also differ from the native nations of Asia, Africa, and America, by being generally worshippers of God, and baptized into the name of our Lord Jesus Christ.

LESSON XLVI.

PARENTS' LOVE FOR THEIR CHILDREN.

be-tween	young-est	in-dus-try
sol-di-er	Rus-si-a	af-fec-ti-on-ate
im-pos-si-ble	ex-claim-ing	home-wards
dan-ger-ous	thank-ful-ness	nei-ther

During the war between the French and Russians (of which you will hear something in your future lessons), a band of French soldiers was returning homewards, having lately quitted Moscow, the capital city of Russia. One of them was accompanied by his wife, who brought with her five young children, and a little property, the fruits of her industry. At length they arrived at

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a rapid stream called the Wop, which they were obliged to ford (or cross on foot), as there was neither bridge nor boat. The poor woman found that it would be impossible to carry the goods, of which her whole fortune consisted, over this dangerous river. For some time she ran up and down on the banks, eagerly looking for a new passage, which might be less difficult, but in vain; she then said to her husband, "We must, indeed, abandon all; let us now only try to save our children." Saying this, she took the two youngest from the waggon, and placed them in her husband's arms. The poor father trembling with anxiety, began to ford the rapid stream; while his wife falling on her knees at the edge of the water, now gazed earnestly on him, and then raised her eyes to Heaven: but as soon as she saw him safely landed, she clasped her hands in thankfulness, exclaiming, "They are saved! they are saved!" The father, leaving his precious burden on the bank, hastened back, seized on two more of his children, and again plunging into the waves, followed by his wife, who carried the fifth on one arm, and with the other hand clung to her husband, reached the shore in safety.

The children who had first been carried over, thinking themselves deserted by their parents, made the air resound with their cries, but they were soon consoled by the arrival of the rest of the family; and the affectionate father and mother forgot the loss of their property, in the joy they felt at seeing their dear children around them in safety.

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LESSON XLVII.

ASIA.

Si-be-ri-a	Kam-schat-ka	per-pen-di-cu-lar-ly
Eu-ro-pe-an	Eu-phra-tes	re-demp-ti-on
i-dol-a-ters	Ar-me-ni-a	Pa-les-tine
bor-der-ing	Me-di-ter-ra-ne-an	Gal-i-lee

Asia contains some of the hottest, and also some of the coldest parts of the earth, for it stretches as far into the north as Europe does, and much further into the south.

Siberia, a country in the north, bordering upon the Icy ocean, is as cold as India, stretching into the Indian ocean, is hot: for India lies so far south, that the rays of the sun fall straight (perpendicularly) upon a portion of it.

The people of Southern Asia, and the adjoining islands, are very dark, much darker than Europeans; they wear but little dress, those at least who carry on any sort of trade or active employment, and that dress is very thin, often white.

The inhabitants of Central Asia and China, which lies at the east of it, are of what is called the Tartar race of men; they have a dirty buff coloured skin, with long and narrow black eyes. The people of China are skilful in some manufactures, especially in that beautiful ware, called from this country where it was first made, *China;* but they are ignorant of much more important things, and, above all, they are ignorant of the true God.

Most of these nations of Asia of which we have been speaking, are idolaters—worshippers, viz., of

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images of wood and stone, and have no knowledge of God who made them.

In the north of Asia, which is called Siberia, and in the north-east, which is called Kamschatka, the men and women are short and ill-looking, of a dirty, though not very dark skin, and tangled hair. They are even more ignorant and far more uncivilized than the central or southern nations of Asia. The south-western countries of Asia were the first parts of the earth which were inhabited. There Adam and Eve were created, and there took place all the wonderful things which you read of in the Bible. These countries lie chiefly between the River Euphrates and the Mediterranean Sea; and they extend from the Black Sea, north, to the Indian Ocean, south.

It was somewhere near the southern windings of the River Euphrates, which is called in Scripture the *Great River*, that the Garden of Eden is supposed to have been placed. And further north, in the mountainous country (Armenia), where the Euphrates rises, is the mountain Ararat, where Noah's ark rested after the flood; and it was from this spot that Noah's family and their descendants spread themselves over the land. South of this region was Syria, where Abraham lived before he was called by God to leave his kindred, and go into the land of Canaan; and south of Syria was this land of Canaan, which extended from the River Jordan nearly to the Mediterranean Sea.

This was the land promised by God to Abraham's descendants, when he was yet a stranger there dwelling, with his family, in tents, as his son Isaac and his grandson Jacob did after him. Nearly

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all the events which you have read of in the history of their lives, took place in this land of Canaan.

When the children of Israel in after ages took possession of this country, it was called by their name, "the land of Israel;" and when the Israelites were governed by kings, it was called "the kingdom of Israel," till it was divided and governed by different kings, and then one part was called the kingdom of Judah, and the other the kingdom of Israel. Judah contained the capital city, Jerusalem. In the time of our blessed Lord it was called Judea, and the people Jews. Our Lord was born at Bethlehem, a town of Judea; and as you know, He suffered death just outside the walls of Jerusalem—having passed the early part of his life in Galilee, which was part of the old kingdom of Israel. All these sacred events, in which we are so much concerned, as Christians, caused Judea to be called the *Holy Land*, which name it has borne for more than a thousand years. It is also called Palestine.

On the south of this Holy Land lies Arabia, a large peninsula, bounded on the western side by the Red Sea, over which the Israelites crossed, when they came out of Egypt—on the eastern side by the Persian Gulf, and on the south by the Indian Ocean.

Arabia contains vast deserts, and some mountains, and fertile valleys between. Here is Mount Sinai, where God gave his laws to Moses, and here also the wilderness in which the Israelites wandered for forty years, after they came out of Egypt.

So you see, that Western Asia contains the places in the world most interesting to us, on

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account of the great events which happened there, and of the people who lived there; for the two greatest events in the world were the creation of man, and the redemption of man by our Lord Jesus Christ.

LESSON XLVIII.

AUSTRALASIA.

Zea-land	pre-vent-ed	Pa-pu-a
ex-cept-ing	op-po-si-tion	bar-ba-ri-an
set-tle-ment	cou-ra-ge-ous	sur-round-ing
hith-er-to	at-tempt	Po-ly-ne-sia

The name of Australasia, or Southern Asia, is given to a number of islands in the Indian and Southern oceans. The largest of these is New Holland, which is nearly as extensive as the whole of Europe. Much the greater part of New Holland is unknown to Europeans, but there are British settlements on the coast. It is inhabited by a race of savages who are among the lowest and most degraded that are to be found in the world. One of the things that formerly prevented the settlers from going far into the interior, was the violent opposition they met with from these savages, who came in great numbers, armed with their long spears, against those who were so courageous as to attempt to penetrate into the unknown parts of the country; but they are now more amicably disposed towards the new-comers. The chief difficulty is the want of water; few rivers have, as yet, been found in this country, and some lakes, the sight of which had afforded hope to the travellers who discovered them, proved to be so salt as to be quite undrinkable. Of the other islands

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belonging to Australasia, even less is known than of New Holland, excepting New Zealand, in which is an extensive English colony, and which is a very beautiful and fertile country. But of Papua, or New Guinea, which lies to the north of New Holland, we do not even know the size, no one having yet sailed all round it. The barbarian people who inhabit it have given their name to a race called from them the Papuan. They are as frightful in person as savage in their habits; and from their extreme ferocity, it must be difficult for Europeans to make a settlement, either in New Guinea, or any of the surrounding islands. The plants and animals peculiar to Australasia are very unlike those found in other parts of the world, and some of them are exceedingly curious. In a future lesson you will hear more about them.

LESSON XLIX.

SPREAD OF THE GOSPEL.

From Greenland's icy mountains,
  From India's coral strand,
Where Afric's sunny fountains
  Roll down their golden sand;
From many an ancient river,
  From many a palmy plain,
They call us to deliver
  Their land from error's chain.

What though the spicy breezes
  Blow soft on Ceylon's isle,
Though every prospect pleases,
  And only man is vile,

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In vain, with lavish kindness,
  The gifts of God are strewn,
The Heathen, in his blindness,
  Bows down to wood and stone.

Shall we, whose souls are lighted
  With wisdom from on high;
Shall we to men benighted,
  The lamp of life deny?
Salvation! oh, salvation!
  The joyful sound proclaim,
Till each remotest nation
  Has learnt Messiah's name.

Waft, waft, ye winds, his story,
  And you, ye waters, roll,
Till, like a sea of glory,
  It spreads from pole to pole;
Till o'er our ransom'd nature,
  The Lamb for Sinners slain,
Redeemer, King, Creator,
  In bliss returns to reign.

HEBER.

LESSON L.

AFRICA.

pe-nin-su-la	ne-groes	bul-rush-es
Sa-ha-ra	bar-bar-ism	At-lan-tic
per-pen-di-cu-lar	Jo-seph	ig-nor-ance
E-gypt	Pha-raoh	good-na-tur-ed

Africa, as you may see in the map, is a large peninsula, lying below, or to the south of Europe, and divided from it by the Mediterranean Sea,

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so that even the north parts of Africa are hotter than the south parts of Europe: and over the central regions of Africa the sun's rays fall perpendicularly, as they do over the extreme south of Asia. The middle of Africa, therefore, is hotter than its southern parts; for, as I have told you, wherever the sun's rays fall straight down, that is, in perpendicular lines, there it feels hottest.

Africa, as you have before read, contains vast deserts. The Sahara is the largest desert in the world, and is said to be like a vast ocean of sand, often raised up by the winds, like the waves of the sea; and the green spots, called oases, which are shaded by a few palm trees, and kept fresh by some spring of water, appear to the weary traveller like islands in this vast ocean. But Africa is not without some fertile countries. Wherever there are rivers it is fertile, and wherever there are mountains there are rivers, because there is always rain in mountain regions; and these rivers descending from the mountains, carry fertility with them as they wind through the plains.

All the nations of Africa, north of the great desert, and one country, besides Abyssinia, resemble the people of the south of Europe in their skin, or if exposed to the sun, are rather darker.

South of the great desert, the nations are black, and though differing from each other, all belong to the negro race. Some negroes have black skins, short, black, curly, and woolly hair, with black eyes, flat noses, and thick lips. They are certainly an ugly race, but when educated and well treated, they are found to be kind and good-natured, faithful to their protectors, and as well

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skilled in whatever art or trade they have learnt, as Europeans are. All the negro nations of Africa are idolaters, and in a state of great ignorance and barbarism.

The country of Africa which is most interesting to us is Egypt, because many things and histories related in the Bible, happened in Egypt.

Abraham, as you have read, went down to Egypt, on account of a famine, or want of food in Canaan. So did Isaac. So did Jacob in his old age, after Joseph his son, who was sold into Egypt by his brethren, had risen to be ruler of all that fertile land. And this led to the settlement of Jacob's children, the Israelites, in Egypt, where king Pharaoh gave them lands. And when many hundred years afterwards they had become a numerous people, and were made slaves by another, the plagues which you have read of, were brought on Egypt.

Egypt would be a very barren country but for its great river Nile, which overflows its banks every year, and thus waters the country through which it winds.

It was among the reeds and flags on the edge of this river, that Pharaoh's daughter found the infant Moses in a cradle made of bulrushes.

And it was in the Red Sea, which divides Egypt from Arabia in Asia, on the east, that Pharaoh and his host were drowned, as they were pursuing the Israelites, for whom God had made a passage over it.

On the south of this great peninsula of Africa, is the Cape of Good Hope, which stretches into the South Atlantic Ocean. It belongs to the

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English, and ships bound to India stop and take in water there.

LESSON LI.

AMERICA.

Arc-tic	co-co-a	Span-i-ards
la-ma	Es-qui-meaux	Por-tu-guese
quad-ru-ped	Pat-a-go-ni-ans	A-fri-cans
Mex-i-co	squir-rels	Hay-ti

Turning from the eastern hemisphere and its large divisions—from Europe, Asia, Africa, and Australia—to the western half of the world, you will see that the great continent of America extends the whole length of the western hemisphere, through all the climates of the world, from the intense cold of the northern Arctic Ocean blocked up with ice, through the temperate and the hottest climates of the world, to the cold again in the extreme south; for the hottest regions of the globe lie in the middle of it, and extend like a broad belt around it.

The extreme north, then, and the extreme south, are equally cold. Those parts of the earth between the hottest and coldest regions are called temperate, because they are neither very hot nor very cold. Now, as America stretches through all these different climates, it has a great variety of productions.

The sugar-cane, the cocoa-nut, and all the palm tribes, the lime, the pine-apple, the cocoa, grow in its hot countries—in Brazil and other parts of South America, in the West Indies and Mexico. Here also are flowers of the richest hue, birds with bright and gay plumage, such as the

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chattering red and green parrots, and the lovely little humming birds, blue, and green, and gold, not bigger than an humble bee, flitting in the sun. Of quadrupeds, the lama of South America is peculiar to that country. It is used as a beast of burden, and is of the camel kind, only much smaller.

In the temperate regions of North America are forests of pine, beech, maple, and oak. The apple, pear, and peach, flourish there; and fine harvests of Indian corn and other grain.

In the cold regions the vegetation is poor and stunted. Dwarf birch trees, and berry-bearing bushes, lichens and various mosses, live among the snow.

All sorts of animals with warm furs inhabit these regions, as well as the temperate climates—bears, foxes, wolves, squirrels, and beavers.

North and South America are united, as you see in the map, by a long narrow isthmus, called in its narrowest part, the Isthmus of Darien, or Panama, and in the sea or gulph between, lie those islands called the West Indies.

America, both North and South, is chiefly inhabited by Europeans, or rather descendants of those Europeans who in former days conquered the native tribes, and drove them far inwards to their forests and lofty plains.

North America has been peopled chiefly by the English, including Irish and Scotch. Part of it is called British America, because it is under the government of Great Britain; and part is called the United States of America, because though the people of these countries are also of English

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descent, and speak the English language, they have a government of their own, and form a separate nation.

The descendants of Spaniards inhabit the country west and south of the United States, which is called Mexico; it extends along the isthmus to South America.

South America is a peninsula, and is inhabited chiefly by European nations; the descendants of French, Spanish, Portuguese, and English settlers.

Still there are many native tribes to be found, both in North and South America.

In the far north, bordering on the icy ocean, dwell the Esquimeaux, a short ugly race of people, with large thick bodies, and small legs and feet; with black hair, and complexions which never see the light, for they are always covered with grease and dirt. They live on animal food,—on bears, wolves, whales, seals, or any flesh they can procure, and gorge themselves with oil and fat.

The only interesting objects about them, are their dogs, their sledges or snow carriages, and their snow villages.

They build their houses in a cluster together, looking outside like hills or mounds of snow, with an entrance so low, that you are obliged to crawl in on hands and knees. They have roofs of thick ice, which would also form windows for them, were they not covered with filth. A lamp of oil is suspended from the ceiling and always kept burning, and a bench of ice, covered with skins, surrounds the chief apartment. Their sledges drawn by their strong, active, and intelligent dogs, are the next objects of notice to a stranger; and then their own

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little thick persons, wrapped up in the beautiful furs of the wolves or bears they kill in the chase, or else in the skin of the seal which they spear.

The natives of America best known to us, and found in all the back settlements, both of North and South America, are called by Europeans American Indians. These were the old inhabitants of the country, and were of various tribes, a few of which still remain. They have a clear skin, of pale copper colour, and black hair, and some of the tribes have fine intelligent faces, with kind and good qualities, but they have unsettled habits, and are continually at war with each other. They subsist by hunting, and are skilful in the use of the bow and arrow.

The more southern country of South America is inhabited by an uncivilized race of large stature, called Patagonians.

The West Indian islands are peopled by English and other European races, with a large number of negroes. These poor Africans were formerly brought over from Africa and sold as slaves, but they have been set free by an order of the English Parliament. One of these islands, called Hayti, is both inhabited and governed by negroes of America.

Every thing in America is large; great rivers, vast lakes, immense forests, wide and almost interminable plains, and some of the loftiest mountains in the world.

OF POLYNESIA.

Polynesia is the name given to the islands of the Pacific Ocean. They are very numerous, but

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not large. If you look at the map of the western hemisphere you will see that the Pacific is quite dotted over with small islands; some of them very beautiful, being covered with cocoa-nuts and other trees. But the most curious thing about these islands is, that many of them were formed by a little animal. Multitudes of these little creatures form for themselves a habitation of a substance called coral, which grows with them as the shell of a snail does; only, those shells all stick together and form a mass, which is constantly increasing in size as the animals increase in numbers; at last the mass of coral becomes even with the sea, and after a time reaches above its level, and thus becomes an island.

LESSON LII.

STORY OF ANDROCLES AND THE LION.

de-mean-our	sub-mis-sive	na-tu-ral-ly
bland-ish-ments	mon-strous	be-liev-ed
ad-ven-tures	in-ev-i-ta-ble	ut-ter-ed
in-of-fen-sive	wound-ed	pe-ne-tra-ted

There was a certain slave named Androcles, who was so ill treated by his master, that his life became insupportable. Finding no remedy for what he suffered, he at length said to himself: "It is better to die, than to continue to live in such hardships and misery as I am obliged to suffer. I am determined, therefore, to run away from my master. If I am taken again, I know that I shall be punished with a cruel death; but it is better to die at once, than to live in misery. If I escape, I must betake myself to deserts and woods, inhabited only by

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beasts; but they cannot use me more cruelly than I have been used by my fellow-creatures, therefore, I will rather trust myself with them, than continue to be a miserable slave."

Having formed this resolution, he took an opportunity of leaving his master's house, and hid himself in a thick forest, which was at some miles' distance from the city. But here the unhappy man found that he had only escaped from one kind of misery to experience another. He wandered about all day through a vast and trackless wood, where his flesh was continually torn by thorns and brambles; he grew hungry; but could find no food in this dreary solitude; at length he was ready to die with fatigue, and lay down in despair in a large cavern which he found by accident.

This unfortunate man had not lain long quiet in the cavern, before he heard a dreadful noise, which seemed to be the roar of some wild beast, and terrified him very much. He started up with a design to escape, and had already reached the mouth of the cave, when he saw coming towards him, a lion of prodigious size, who prevented any possibility of retreat. The unfortunate man now believed his destruction to be inevitable; but, to his great astonishment, the beast advanced towards him with a gentle pace, without any mark of enmity or rage, and uttered a kind of mournful voice as if he demanded the assistance of the man.

Androcles, who was naturally of a resolute disposition, acquired courage, from this circumstance, to examine his monstrous guest, who gave him sufficent leisure for that purpose. He saw, as the lion approached him, that he seemed to limp upon

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one of his legs, and that the foot was extremely swelled, as if it had been wounded. Acquiring still more fortitude from the gentle demeanour of the beast, he advanced up to him, and took hold of the wounded paw, as a surgeon would examine a patient. He then perceived that a thorn of uncommon size had penetrated the ball of the foot, and was the occasion of the swelling and lameness which he had observed. Androcles found that the beast, far from resenting this familiarity, received it with the greatest gentleness, and seemed to invite him by his blandishments to proceed. He therefore extracted the thorn, and, pressing the swelling, discharged a considerable quantity of matter, which had been the cause of so much pain and uneasiness.

As soon as the beast felt himself thus relieved, he began to testify his joy and gratitude, by every expression within his power. He jumped about like a wanton spaniel, wagged his enormous tail, and licked the feet and hands of his physician. Nor was he contented with these demonstrations of kindness: from this moment Androcles became his guest; nor did the lion ever sally forth in quest of prey without bringing home the produce of his chase, and sharing it with his friend. In this savage state of hospitality did the man continue to live during the space of several months; at length, wandering unguardedly through the woods, he met with a company of soldiers sent out to apprehend him, and was by them taken prisoner, and conducted back to his master. The laws of that country being very severe against slaves, he was tried, and found guilty of having fled from his master; and, as

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a punishment for his pretended crime, he was sentenced to be torn in pieces by a furious lion, kept many days without food, to inspire him with additional rage.

When the destined moment arrived, the unhappy man was exposed, unarmed, in the midst of a spacious area, enclosed on every side, round which many thousand people were assembled to view the mournful spectacle.

Presently a dreadful yell was heard, which struck the spectators with horror; and a monstrous lion rushed out of a den, which was purposely set open, and darted forward with erected mane, and flaming eyes, and jaws that gaped like an open sepulchre. A mournful silence instantly prevailed. All eyes were directly turned upon the destined victim, whose destruction now appeared inevitable. But the pity of the multitude was soon converted into astonishment when they beheld the lion, instead of destroying his defenceless prey, crouch submissively at his feet; fawn upon him as a faithful dog would do upon his master, and rejoice over him as a mother that unexpectedly recovers her offspring. The governor of the town, who was present, then called out with a loud voice, and ordered Androcles to explain to them this unintelligible mystery; and how a savage of the fiercest and most unpitying nature should thus in a moment have forgotten his innate disposition, and be converted into a harmless and inoffensive animal.

Androcles then related to the assembly every circumstance of his adventures in the woods; and concluded by saying, that the very lion which now stood before them, had been his friend and

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entertainer in the woods. All the persons present were astonished and delighted with the story, to find that even the fiercest beasts are capable of being softened by gratitude, and moved by humanity; and they unanimously joined to entreat for the pardon of the unhappy man from the governor of the place. This was immediately granted to him; and he was also presented with the lion, who had in this manner twice saved the life of Androcles.

LESSON LIII.

COIN.

peb-bles	sil-ver-smith	neck-lace
fan-cy	or-na-ment	pro-vi-sions
val-ue	ne-groes	con-ve-ni-ent
o-blige	cow-ries	pro-por-tion

Why should people part with their goods in exchange for little bits of silver, or gold, or copper? If you ask a man why he does so, he will tell you it is because he finds that, when he has these little bits of stamped metal, which are called coins, every one is willing to sell him what he wants for them. The baker will let him have bread for them, or the tailor clothes, and so on with all the rest. Then, if you ask him why the baker and the tailor are willing to do this, he will tell you that it is because they also can buy with the same coins what they want from the shoemaker, the butcher, or any other person.

But how could this use of coin first begin? How could men first agree all of them to be ready to part with food, and cloth, and working tools, and every thing else, in exchange for little bits of gold

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and silver, which no one makes any use of, except to part with them again for something else? And why should not pebbles, or bits of wood, serve as well as coins? Some people fancy that coins pass as money, and are valued, because they are stamped according to law with the king's head and other marks. But this is not so; for if a piece of money were made of copper, and stamped, and called a shilling, you would never get the same quantity of bread for it, as you do for a silver shilling. The law might oblige you to call a bit of copper a shilling; but the name could not make it of any greater value. You would have to pay three or four of these copper shillings for a penny loaf; so that it is not the law, or the stamp, that makes gold and silver coins so valuable.

If you were to melt down several shillings into a lump of silver, you might get from the silversmith very nearly as much for it as for the shillings themselves; and the same with gold coins; for silver and gold are valued, whether they are in coins, or in spoons, or in rings, or in any other kind of ornament. And copper also, though not so precious as these, is still of value, whether in pence, or in kettles and pans. People would never have thought of making coin, either of gold, or of any other metal, if these had been of no value before.

Among some nations, several other things are used for money, instead of coins. There are some tribes of negroes, who are very fond of a kind of pretty little shells called *cowries*, which their women string for necklaces; and these shells serve them as money. For about sixty of them you may buy enough of provisions for one day.

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There are other parts of Africa where pieces of cotton cloth, all of the same kind, and of the same size, are used as money; that is, these pieces of cloth are taken in exchange for all kinds of goods, by persons who do not mean to wear the cloth themselves, but to pay it away again, in exchange for something else. But none of these things are so convenient as coins of silver and other metals. These are not liable to break; and they also take up but little room in proportion to their value. This is especially the case with gold and silver; for copper money is useful for small payments, but would be very inconvenient for large ones. The price of a horse or a cow, in copper, would be a heavy load; but a man might easily carry in his pockets the price of twenty horses, if paid in gold. A bank note is still more convenient in this respect; but though it is often called paper money, it is not really money, but only a promise to pay money. No one would give any thing for a bank note, if he did not believe that the banker is ready to pay gold or silver for it to any one who should present it to him. But as long as men are sure of this, they receive the bank note instead of money, because they may get money for it whenever they please.

LESSON LIV.

THE BURNING FOREST.

oc-ca-sion-al-ly	pre-ser-va-tion	brush-wood
ev-er-green	at-mo-sphere	u-su-al-ly
res-i-nous	per-plex-i-ty	por-cu-pine
crack-ling	ex-haust-ed	blaz-ing

In the vast forests of North America, which are chiefly composed of pine, and other kinds of fir,

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the trees are occasionally attacked by an insect which devours their leaves. Now trees, even those which are not ever-green, cannot live long if their leaves are destroyed; they live indeed through a winter after the natural fall of the leaf, but not when their leaves while green have been destroyed. So that these insects are very injurious to the forests in which they appear. In one of these forests, the fir-trees were attacked in the manner I have described, and in the course of a few years they began to fall, and to cover whole tracts of country with their matted trunks. This dry wood made excellent fuel; too good, indeed, for they easily caught fire, sometimes by the rubbing of two branches (which will kindle a fire), sometimes by lightning, or by some other accident; and the resinous nature of the fir made it blaze up more readily. These fires of course spread over whole tracts of the forest, consuming every thing in their way; and then the blazing country must be a dreadful sight.

A man named Wilson, his wife, and daughter, who lived in one of these forests, were one night asleep in their cottage, when about two hours before day, they were awakened by the unusual snorting of the horses, and lowing of the cattle. Wilson got up, and taking his rifle, went to the door to see what beast had caused the confusion, when he was struck by the glare of light, reflected on all the trees before him, as far as he could see. The horses were leaping about, and snorting loudly, and the cattle running amongst them, their tails erect with terror. On going to the back of the house, he heard plainly the crackling of burning

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brushwood, and saw flames coming towards the cottage in a far extended line.

Wilson ran into the house, and told his wife to dress herself and the child as quickly as possible, and take the little money they had, whilst he managed to catch and saddle the two best horses. This was done in a very short time, for every moment was precious. They then mounted, Wilson holding his child with one arm. As they rode off, he looked behind him, and saw that the frightful blaze had already laid hold of the house, and was close upon them. He blew his horn in hopes of bringing after him his dogs and live stock, but the dogs, usually tractable, could not be kept from pursuing the deer, which sprung before them in numbers. The cattle, too, though they followed for a time, at last rushed through the woods as if mad.

Wilson was intent if possible on getting to a large lake, some miles distant, which must at least check the flames. With this idea they urged on their jaded horses at full speed, and made the best way they could over the fallen trees and brushwood.

By this time they could feel the heat; and the glare of the atmosphere outshone the daylight. They feared, too, every instant, lest their horses should drop with fatigue. Wilson and his wife felt a slight faintness, and their grief and perplexity were increased by the flushed face and terror of their child.

At length they reached the lake quite exhausted with the heat and smoke. They coasted the lake for some time, and then dismounted from their horses, which they never saw again, and plunged down deep among the rushes by the water's edge

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and lay there, as the best means of escaping the flames, much refreshed also by the coolness of the water. On went the fire, rushing and crashing through the woods. The heavens were of a fiery redness, dimmed only by occasional clouds of smoke, rolling and sweeping onwards. As for poor Wilson, and his wife and daughter, their bodies were cool enough, but their heads were burning hot, being out of the water; and the crying of the child added above every thing to their distress.

Thus the day passed on, and they became hungry. Many wild beasts came plunging into the water beside them; and, although faint and weary, Wilson managed to shoot a porcupine, and they all tasted its flesh. Night at last came, and it is difficult to understand how they got through such a night. The stifling and sickening smoke still rushed over them, and the cinders and ashes fell thick about them.

Towards morning, though the heat did not abate, the smoke became less, but the air was still filled with it, and the smell was more oppressive than ever. They were cold enough now, and indeed shivered as if in an ague fit, from having lain so long in the water, and were very glad to go and warm themselves at a burning log.

Hunger once more oppressed them, but this was easily remedied. Several deer were standing in the water, one of which Wilson shot, and they roasted some of its flesh, which strengthened them much. Though the burning still continued in several places, it was sufficiently subsided for them to seek a place of safety. But the walk was painful and difficult, on account of the hot ground and rocks.

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After two long weary days and nights, they reached a forest which had not been touched by the fires, and were comforted to find there a house, where they were taken in, and kindly treated. Here they stayed some time to rest themselves after all their toils, happy to have found a place of safety at last. It is true they had lost every thing, but their own life and that of their child had been spared, and they could feel nothing but gratitude to God for their preservation.

LESSON LV.

THE BEAVER.

sur-vi-vor	ma-te-ri-al	in-ters-ti-ces
treat-ment	pro-jec-tion	ap-pro-pri-ate
fa-mi-li-ar	sur-round-ed	de-for-mi-ty
con-di-tion	por-ta-ble	ad-mi-ra-bly

Beavers are found chiefly in America. They belong to the rodentia or gnawing animals, and you have read of their skill in building themselves little villages to live in. An animal of this kind was brought to England in the winter of 1825, very young, being small and woolly, and without the covering of long hair which marks the full-grown beaver.

It was the sole survivor of five or six which were shipped at the same time, and it was in a very pitiable condition. Good treatment quickly restored it to health, and kindness soon made it familiar. When called by its name "Binny," it generally answered with a little cry, and came to its owner. The hearth-rug was its favourite

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haunt; and it would lie stretched out on it, always near its master.

The building instinct showed itself immediately; it was let out of its cage, and materials were placed in its way before it had been a week in its new quarters. Its strength even before it was half grown was great. It would drag along a large sweeping brush or a warming pan, grasping the handle with its teeth, so that the load came over its shoulder, and advancing in an oblique direction till it arrived at the point where it wished to place it. The long and large materials were always taken first, and two of the longest were generally laid cross-wise, with one of the ends of each touching the wall, and the other ends projecting out into the room.

The *area* or place thus surrounded, he would fill up with brushes, baskets, books, boots, sticks, clothes, dry turf, or any thing portable. As the work grew high, he supported himself on his tail, which is broad and flat, and propped him up admirably, and often, after arranging some fresh article, he would stop and sit near, appearing to consider his work. This pause was sometimes followed by changing the position of the material, and sometimes it was left in its place.

After he had piled up his materials in one part of the room (for he generally chose the same place), he proceeded to wall up the space between the feet of a chest of drawers which stood at a little distance from it, high enough on its legs to make the bottom a roof for him; using for this purpose dried turf and sticks, which he laid very even, and filling up the interstices with bits of coal, hay,

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cloth, or any thing he could pick up. This last place he seemed to appropriate for his dwelling; the former work seemed to be intended for a dam.

When he had walled up the space between the feet of the chest of drawers, he proceeded to carry in sticks, cloth, hay, and cotton, and to make a nest; and when he had done, he would sit up under the drawers, and comb himself with the nails of his hind feet.

The large hind feet of the beaver are webbed and turn in, so as to give the appearance of deformity; but if the toes were straight instead of being curved inwards, the animal could not use them for the purpose of keeping its fur in order, and cleansing it from dirt or moisture. Binny generally carried small and light articles between his right fore-leg and his chin, walking on the other three legs. Large masses, which he could not grasp readily with his teeth, he pushed forwards, leaning against them with his right fore-paw and his chin. He was fond of dipping his tail in water, but did not like plunging in his whole body.

LESSON LVI.

THE DATE PALM.

Bar-ba-ry	quick-ness	A-ra-bi-a
o-a-ses	climb-er	des-crip-tion
um-brel-la	grasp-ing	un-com-mon
re-fresh-ing	foot-stalk	re-gu-lar

The date-tree, which is one of the large tribe of palms, is a native of Asia and Africa; in the oases of the sandy deserts of Arabia, and of Barbary, (which you may remember to have read a descrip-

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tion of in the history of Ali Bey,*) the groves of date-trees are a beautiful and refreshing sight to the weary traveller. Though all around is nothing but a waste of barren sand, yet under the shade of these trees, and climbing up their stems, grow beautiful flowers of every hue, which must appear the more delightful from the contrast of the heat and glare of the desert. The date-tree grows from sixty to even a hundred feet in height, with a cluster of leaves like branches, eight or nine feet long, springing from the top, spreading all round like an umbrella, and then bending towards the ground. The shape of the fruit is something like that of an acorn, but it is much larger, and contains a seed of uncommon hardness. There is scarcely any part of the date-tree which is not useful to the inhabitants of the countries where it grows; its fruit indeed is the chief food of those wandering tribes called Arabs of the desert. When fresh, the dates have a very agreeable flavour and require no preparation to render them fit for use; but when they have been exposed to the heat of the sun till perfectly dry, they will keep for a great length of time, and are a wholesome and nourishing food. The Arabs sometimes pound the dried dates till they are made into a powder, this they keep in sacks, as we do flour, and carry it with them on their journeys; a little of this powder wetted with water, is frequently their only support when travelling. A syrup made from the fresh fruit is much used by the Arabs in the preparation of their rice; they call it date honey. The seeds or stones,

* See Second Sequel to Second Book of Lessons, p. 67.

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in spite of their extreme hardness, are not thrown away, but when bruised and soaked in water they are given to camels as food. But it is not only the *fruit* of the date-tree that is useful, the leaves are made into baskets, mats, and other things, and the tough, strong fibres of the leaf-stalks are twisted into cords and twine. The trunks of the old trees furnish a hard and durable wood, which is employed in the building of houses; and by piercing the tree a white juice is obtained which they call date milk; it has a sweet and pleasant taste, and is given to sick people as a refreshing drink.

Perhaps it may occur to you, that as the date-tree is so tall, it must be a difficult matter to get at its fruit, and so indeed it is, for there are no branches, as in our trees, to assist the climber—nothing but the straight, bare, and lofty stem. The way they manage it is this: a strong rope is passed across the back and under the arms of the climber, and he brings together the two ends round the tree, and ties them firmly in a knot. Then he places the rope on one of the notches, caused by the foot-stalk of an old leaf, and which are found at regular intervals, all the way up the tree; grasping the trunk with his knees and hands, he raises himself a few inches higher, holding fast with one hand, he then slips the rope over another notch a little higher than the first, and so on till he reaches the top. By constant practice the climber performs this with great quickness, and when he has arrived at the top of the palm-tree among the leaves, he plucks the fruit which grows in large bunches, and throws it down on the cloth which is spread to receive it.

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LESSON LVII.

THE NAUTILUS.*

Nau-ti-lus	fur-nish-ed	mar-i-ner
ruf-fle	At-lan-tic	tran-quil
in-ha-bi-tant	del-i-ca-cy	float-ing
Me-di-ter-ra-ne-an	mem-brane	

The Nautilus, or more properly the *Paper* Nautilus (for so it is called on account of the delicacy of its shell), is an inhabitant of the Mediterranean Sea and Atlantic Ocean, where, in calm and bright weather, its thin beautiful shell may be seen floating on the surface of the water, with its tiny sails spread to catch the breeze. As the animal is not fastened to the shell like the oyster and other shell fish, it can quit or enter its shell at pleasure. It is furnished with several long feelers, or arms, which it uses as oars, when sailing on the water, and two of these arms have a thin piece of skin attached to them, like the web on the feet of ducks and geese. These are the sails of this curious little creature; and by means of its oars and sails it can move over the surface of a calm sea; and

* It is now ascertained that the account usually given of the Nautilus, though generally believed, is altogether fabulous. Mr. Patterson, in his "Introduction to Zoology," has the following observations on this subject:—"It moves backwards through the water by the action of its arms, like other Cuttle-fish. It can creep along the bottom, and, like many other Mollusks, it can rise to the surface; but there the arms are never employed as oars; and those which have the broad expanded membranous disc are never used as sails. Their true function, as ascertained by M. Rang, and confirmed by the experiments of Madame Power, is the secretion of the substance of the shell. They are stretched tensely over its surface, and, when accidental injuries arise, they deposit for its repair the needful quantity of shelly matter. To do this, and to supply what is wanted for the enlargement of the shell with the growth of the animal, is their appointed duty; one similar to that of the mantle of the bivalve shells."

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by drawing the arms suddenly into the shell, it can sink below the waves, if alarmed. The shell, which sometimes measures eight or ten inches in length, is white, extremely thin, and partly transparent.

The name of *Nautilus* is very suitable to this animal and its shell, for it means *little sailor*. You will now understand the pretty verses upon the Paper Nautilus, which you are going to read.

POEM—THE NAUTILUS.

See the nicely fashioned boat,
O'er the billowy waters float;
With quick oars dashing in the spray,
Her dext'rous rowers cut their way,
Or with high mast and swelling sail,
Prepare to fly before the gale.

Within a large and curious shell,
A little fish is found to dwell,
Who like a mariner has skill
To guide his little boat at will;
Unfurls the sail, or strikes the oar,
Puts out to sea, or makes the shore.

He wants no tools—he needs no help,
His oars and sails are in himself!
His arms are oars, which safely guide,
His ship of shell upon the tide;
A curious membrane forms the sail,
With which he scuds before the gale.

'Tis when the Med'terranean laves
Hot Afric's shore with tranquil waves,
And when the ship with easy motion,
Furrows the vast Atlantic ocean—

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'Tis then when gentle winds prevail,
The Nautilus extends his sail.

But if fierce storms, with mighty sweep,
Ruffle the surface of the deep;
Or a strange object, hovering near,
Awake the little sailor's fear;
Quickly descending far below,
He spurns the tempest or the foe.

LESSON LVIII.

STORY OF THE PANTHER.

com-men-ced	de-vour-ing	sub-du-ed
en-cour-age-ment	fear-less-ly	ea-ger-ness
yel-low-ish	de-fence	fran-tic
fa-vour-ite	a-ni-ma-ted	star-va-tion

The leopard and the panther are animals of the same kind as the tiger, viz., the cat kind. They resemble each other a good deal, but the leopard inhabits both Africa and India, whilst the panther is found chiefly, if not entirely, in Africa. The fur of the leopard is yellowish, and marked with black spots; it is beautifully glossy, and is much prized, as is the panther's. The panther and leopard are more easily tamed than the tiger and lion; and there is a story of a panther taken when very young, who became as gentle and harmless as a dog.

This animal was found alone in a forest, apparently deserted by his mother. He was sent as a present to a gentleman, named Mr. Hutchison, who observing that he was docile, took pains to tame him. When he was about a year old, Mr. Hutchison returned home, and presented him to the governor. On the day of his arrival he was

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placed in a small court, leading to the private rooms of the governor. After dinner he was led by a thin cord into the room, where he received the salutations of the company, with some roughness, but with perfect good-humour. On the least encouragement he laid his paws on their shoulders, and rubbed his head against them like a cat.

One morning he broke his cord, and escaped. The castle gates were shut, and a chase commenced; after leading his pursuers two or three times round the ramparts, he was caught again.

By degrees the fear of him subsided; and Sai, as he was called, was left at liberty to go where he pleased. He became exceedingly attached to the governor, whom he would follow like a dog. His favourite station was at a window, in the sitting room which overlooked the whole town. There, standing on his hind legs, his fore paws leaning on the window sill, and his chin resting between them, he appeared to amuse himself with what was passing beneath. The children also would stand with him at the window; and one day finding that there was not room enough for their chairs, they used their united efforts to pull him down by the tail.

One morning he missed the governor, who was writing in his private room, and who presently heard a heavy step coming up stairs, and raising his eyes to the open door, beheld Sai, who immediately sprang on his neck. The governor gave himself up for lost; but the faithful panther, instead of devouring him, rubbed his head against him, wagging his tail with delight.

Occasionally, the panther caused alarm to the

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other inmates of the castle. A maid servant was one day on her knees, sweeping the boards of the great hall, with a short broom, when Sai, who was hidden under one of the sofas, suddenly leaped upon her back, where he stood in triumph. She was only released by the governor, as the other servants had run off in terror.

Sai was of a dark yellow colour, spotted with rosettes of black, and his skin shone like silk. His expression was animated and good tempered, and he was particularly gentle to children. He would lie down beside them whilst they slept, and even the infant played fearlessly with him, unhurt.

Sai was afterwards presented to a lady who was going to England, and he was conveyed on board the ship in a large wooden cage, barred with iron. But in spite of these defences, the boatmen were so much alarmed, that in taking him to the vessel, they dropped him, cage and all, into the sea. Some sailors jumped in, and saved him, but the poor animal was so subdued, that he rolled himself up in one corner of his cage, and did not move for several days, when he was roused by the voice of his mistress. His delight at seeing her was frantic; he rolled over and over, and howled with eagerness to get to her, thrusting his nose and paws through the bars to receive her caresses.

During the voyage to England, they were boarded by pirates, and their provisions taken, so that they were reduced almost to a state of starvation; and indeed the panther must have died, but for a collection of more than three hundred parrots which they had on board, and poor Sai's allowance was only one a day.

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The consequence of this was, that he became very ill, and refused even this food. His mistress took him out of the cage, but instead of jumping about, he lay down, and rested his head on her feet. In a day or two he recovered, and arrived safely in England. But poor Sai did not live long there; he died a few weeks after his arrival, whether from the effect of his previous starvation, or from the coldness of the climate, is uncertain.

LESSON LIX.

FLAX AND HEMP.

dis-solve	tight-ness	em-bed-ded
o-per-a-ti-on	ap-pear-ance	prin-ci-pal-ly
ma-nu-fac-tu-rer	fi-bre	ve-ge-ta-ble
fre-quent-ly	in-stru-ment	em-ploy-ed

The vegetable matters employed for clothing are chiefly of two kinds; the fibres of some plants, and the downy substance in which the seeds of others are embedded. The plants from whose fibres thread and cloth are principally made are *flax* and *hemp*. Flax is an annual plant, bearing pretty blue flowers; a field of flax in blossom has a very gay appearance. It is allowed to grow till the seeds are ripe; then the whole plant is plucked up by the hands, cleared of its seed-vessels, and laid in little bundles in pits full of water, to rot. This process is necessary to dissolve the substance which holds the fibres of the bark together, and it

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is the most disagreeable part of the business, for the smell which comes from the flax while rotting, is both unpleasant and bad for the health.

When the flax has lain long enough, it is taken out, washed, and dried, then beaten with mallets and combed, so that the long fibres are separated from the shorter and coarser ones. The operation of spinning, which it next undergoes, consists in drawing out several of the fibres and twisting them together. Formerly, this was done by means of a spinning wheel, and in still older times, as it is still in some parts of Europe, by a spindle and distaff, the thread being twisted by the fingers of the spinner; but now it is almost entirely performed by means of machinery, at least in England and Ireland. A machine will make many hundred times as much thread in a day, as the hardest working person could in a week. Some thread twisted closer than the rest is kept for sewing, but the greater part is made up in bundles, called linen-yarn, and given to the weaver.

Weaving may be regarded as a finer kind of matting The threads which form the length of a piece of cloth are first arranged in order, and strained by weights to a proper tightness; this is called the *warp*. These threads are divided, by an instrument called a reed, into two sets, each composed of every other thread; by the working of another part of the *loom* (for so the whole machine is called) each set of threads is thrown first up and then down; the *cross*-threads, called the *woof*, being passed between them meanwhile.

Linen fabrics are not originally white, but of that dingy colour which you may see in coarse

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linen; they are whitened by the process of bleaching, which consists in their being exposed to the air and sun, and frequently watered.

Hemp is a much taller and stronger plant than flax. It has a rough stalk, rising to the height of five or six feet; its flowers are green, and by no means remarkable. Its fibrous part, as in flax, is the bark which surrounds the main stalk. Hemp undergoes the same process as flax does before it can be woven; but being of a stronger and coarser texture, it requires more labour to separate the finer fibres from the rest. It is commonly employed in making sail-cloth and sacking, and other things in which great strength is required, but it is also used for sheeting: cords and ropes of all kinds are made also of hemp, which is used for that purpose nearly in a raw state, and twisted first into coarse twine, and afterwards into rope.

Cotton is a white substance contained in the seed-pods of a plant of which there are several different species, in America, China, and many other countries. It is cultivated in the South of Europe, but is never found there in a wild state, A great quantity comes to England from Egypt. When the cotton is first plucked out of the pods, it has somewhat the appearance of wool, but is much more silky to the touch. The seeds which cling to the cotton are separated by means of mills, it is then in a fit state to be sent to the manufacturer. After being picked and combed, and undergoing several other operations, which it would take too long to describe here, it is at last spun into thread. The cotton manufactories of England are

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not equalled by those of any other country, and the fabrics made by them are sent all over the world, forming one of our chief articles of trade. As cotton will not grow in our cold climates we obtain it from America, and also from some of our West Indian colonies. In China there is found a species of cotton, which instead of being white is of a very pretty buff colour. The Chinese manufacture a great deal of it without dyeing; it was much used in Great Britain a few years ago, under the name of *Nankin*, which it received from a city in China, near which it grows.

LESSON LX.

THE HELPFUL ONE.

dif-fi-cul-ty	be-gin-ning	cheer-ful-ly
par-ti-cu-lar-ly	sleep-i-ness	a-wait-ed
im-pa-ti-ent-ly	re-mem-ber-ed	dis-en-ga-ged
trou-ble-some	dis-heart-en-ed	me-di-cine

One fine summer morning, a little girl, named Ellen M'Kay, was playing on a bit of common at a short distance from her mother's cottage. The cottage was on the other side of the road, from which the common was divided by a high bank. Ellen saw her mother climbing over the bank, carrying her little brother Tommy in her arms. The ground was rugged and covered with furze, so that Mrs. M'Kay had some difficulty in making her way over it, with the child in her arms. When she came near enough, she called out, "Ellen, it is

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time to go to school." Ellen was not thankful to her mother for coming to tell her; she did not like to leave her play, and it did not occur to her, that climbing over the bank, which was fun to her, must be a trouble to her mother, particularly when carrying the little boy. However, she followed Mrs. M'Kay back to the cottage, tied on her bonnet, and was setting out, when her mother called her back and said, "I see a great tear in your frock, Ellen! come here for me to mend it." This seemed very tiresome to Ellen, and she said rather impatiently, "Oh, mother, it is so troublesome to stand waiting, and I shall be late for school." "There is time yet," said Mrs. M'Kay, "and if I don't mind the trouble of mending it, you should not mind the trouble of standing still." Ellen had not thought of this, and she could not believe that it was as disagreeable to her mother to mend her frock, and comb her hair, with Tommy crawling on the floor, and tugging at her gown all the time, as it was to herself to wait, when she was in a hurry to go.

When Ellen returned home from school she found her mother lying on the bed, and looking very pale and ill. "Ellen, my dear," said she, "I feel so ill that I don't think I can get up, and I shall want you to assist me." "Oh yes," said Ellen, who was sorry for having been impatient, and did not know how troublesome real hard work was; "what shall I do first?" "Why, your father is not coming home to-night, but you will have to boil some milk for Tommy's supper." "And won't you have any supper, mother?" "No, my child, I do not want any thing but a

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drink of water." Ellen looked round for some, but there was none in the room, so she took a pitcher and ran down to the spring, which was pretty near them. She soon came back, and poured some out in a cup for her mother, and then was just putting the saucepan with Tommy's milk on the fire, when a loud scream from the little fellow startled her. He had climbed upon a chair and tumbled down, pulling with him the pitcher of water she had just brought in. Ellen rushed, first to pick up the pitcher and then Tommy, who was not much hurt, but went on screaming most lustily with fright. "So I shall have to go all the way to the spring for some more water," said Ellen, rather angrily, "and to carry you with me, or you will tumble down again, you naughty boy." Ellen had scarcely said this, when she remembered how her mother had taken the trouble of climbing up the bank, with Tommy in her arms, to call her to school, and how patiently she had stood mending her torn frock. So she checked her own angry feelings, kissed Tommy's bumped forehead to make it well, and cheerfully set out again to the spring, and filled her pitcher afresh. When the business of boiling the milk, and giving the little boy his supper was finished, she had to put him to bed, and Tommy would not go to sleep this night. In vain she walked with him up and down the room, and sung in a low voice the little songs she had learned in school. Every time she thought he was asleep, his fretful cry began again, and roused her mother from her restless doze. But Ellen knew that it was not her little brother's fault, so she only said to herself, "What trouble I must have

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given mother when I was a baby! I must try and be very useful to her now."

At last Tommy went to sleep, and Ellen was beginning to get very sleepy, for it was past her usual bed-time. But she thought, "Mother has often sat up all night with me when I was ill." So she tried to shake off her sleepiness, and helped her mother to get into bed. "Mother, how cold your feet are," said she, "would not you like to put them in hot water?" "Yes," said her mother, "but have you got enough water to boil?" Ellen looked round the room, and then remembered that there was no more left in the pitcher; so she said, "I will get some in a minute," and taking this time a pail, she ran off as fast as she could, that she might not hear her mother desire her not to mind. When she came back, new troubles awaited her. She found that the fire, which she had not noticed, was burning low—was nearly out. It must be made up, before any water could be boiled. She got some peat and wood, and at last the fire burned up brightly, but not till Ellen had had time to think, "how patient mother must be to light the fire every morning."

The hot water gave Mrs. M'Kay a little relief; and Ellen thought she might now go to bed, or rather to sleep, for she said to herself, "I will not disturb mother by getting into her bed." But the floor was hard and cold, so Ellen looked round to see what she could make herself a bed of. She saw some empty sacks in one end of the room; these she spread out together, lay down, and drawing her little cloak over her, was soon asleep. She had not slept long, when her mother's voice awoke

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her, speaking very loud, so that she was quite frightened. She sprang up, and ran to the bedside to ask what she wanted. Mrs. M'Kay was sitting up in bed, but she wanted nothing, and did not seem to know what she was saying; for people in a fever often talk loudly and call out, without knowing what they say. Ellen had never heard of this, and she seated herself trembling by her mother, who sank back on her pillow quite exhausted. "I wish I had gone for the doctor before night," she exclaimed, but it was no use wishing, she must wait till morning, and Ellen thought it was the longest night she had ever known.

LESSON LXI.

THE HELPFUL ONE.—PART II.

The longest night, however, has an end. The sun rose at last, and it was a joyful sight to Ellen; she fell on her knees to thank her heavenly Father for having borne her up through the long and troubled night, and to pray for help through the day. As she arose from her knees, a cry from little Tommy announced that he was awake, and then there was the dressing and washing, and Ellen was much afraid lest either his crying or laughing should awake her mother. When he was dressed, there was another difficulty; who was to hold him and mind her mother, whilst she ran for the doctor, which she felt must be done soon? Poor Ellen was quite weary and disheartened; her mother was certainly getting worse, and she did

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not know how to get the doctor. Sitting down on the door-step she began to cry, and little Tommy began to cry too; he wanted some breakfast, and this roused Ellen. Whilst she was getting it ready, she tried to think what could be done. Oh, how she wished that she could ask her mother's advice; she remembered the time when she thought that she knew better than her mother if it happened that she was desired to come in doors, or to do any thing else she did not like.

After a little thought she decided what to do. She placed some water by her mother's side, and taking the baby in her arms, she walked as fast as she could to the nearest cottage. Biddy, the eldest girl, was standing outside the door eating her breakfast. Ellen hastily explained to her what had happened. "Oh, Biddy," said she, "do go and sit with mother, whilst I run for the doctor." Biddy agreed to this, but added, "I shall never be able to keep Tommy quiet, he is afraid of me, and his screaming will wake Mrs. M'Kay.". "Never mind Tommy," said Ellen, "I will take him with me." So Biddy went to Mrs. M'Kay's cottage, and Ellen set out for the doctor. It was a long walk, and she was sadly tired when she got there. She knocked at the door, and asked if Dr. S—— was at home. "Yes," said the servant, "but he is busy and is not likely to be disengaged for a long time." "But mother is so ill," said Ellen, as she saw the servant closing the door again. "Pray sir, ask Dr. S—— if he can not come now." "Indeed," said he, "my master has a great many patients quite as ill as your mother, my little girl, so you must wait."

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And Ellen did wait patiently, hour after hour, sitting on the door-step with Tommy asleep in her lap. At last the door opened and the doctor appeared. "Is this the little girl?" said he, kindly. "I am sorry you have had to wait so long; I am going to a sick person close by, but I shall be only a short time, so you may return home to your mother, and I will soon follow you." Then he called the servant and told him to give her something to eat, and the servant gave her a great piece of bread and cheese, which she was very glad of, and set off home feeling quite rested. She found her mother much the same, and Biddy watching still beside her, though wondering what had kept Ellen so long.

Very soon the doctor came and gave Mrs. M'Kay some medicine, and left some more which Ellen was to give her next morning. Mrs. M'Kay was much better this night. The next day the doctor came again and gave her something more, which relieved her so much that in the evening she was able to get up. Her husband, who had been out at work for several days, now returned home, and when he saw his wife looking so pale, he asked what was the matter. "I have been very ill, Ulick," said she, "and I think I should never have got well but for Ellen." Then she told him what a good and patient nurse Ellen had made whilst he was away. M'Kay was very glad; "And now," said he, "I shall not stay away from my work when you are ill, or go away unhappy, for I shall know that Ellen will nurse you and mind Tommy, and try to repay the care you took of her when she was too young to help herself."

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LESSON LXII.

BEES.

at-mos-phere	pre-pa-ra-tory	dis-co-lour-ed
con-se-quence	con-ve-ni-ent	pre-ser-va-tion
pro-duc-tion	fea-ther-ed	con-ver-ted
sup-port-ing	ad-mi-ra-tion	ex-pe-ri-en-ced

Bees live together in societies. A hive of bees consists of one female or queen, the young brood, and the drones and workers. The queen is the ruler of the hive, and lays the eggs. The history of bees from the time when the egg is first laid, to that when the perfect bee emerges from the cell, is very curious. It passes several days in various preparatory states; the queen is sixteen days before she becomes a perfect bee; the first three, she remains in the egg, she is then hatched, and continues feeding five days in the state of a larva or grub; in this state bees have no feet. She then begins to spin her cocoon, which occupies another day; tired by her labour, she remains perfectly still for two days and sixteen hours, and then assumes another form, which is called the pupa, still remaining shut up in her cocoon for four days and eight hours. The working bees are a longer period before they attain their perfect form.

I am now going to tell you about the swarming of bees. When a hive is disposed to send forth a swarm or colony in order to seek a new home, it is conducted by the old queen. This swarming usually takes place from the middle of May to the

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middle of June; and the humming noise you often hear on a fine sunny day about this time, is caused by the flight of a colony of bees from their old hive, which from the increased numbers has grown too hot for them to bear. When the swarm, with the queen at its head, rises into the air, the whole atmosphere appears thick with bees. This swarm presently settles on the branch of a tree, the queen waits till her subjects have taken their places, and then joins them; the group thickens more and more, and all the loiterers hasten to their queen and companions, so that they form a living mass of bees supporting themselves upon each other by the claws of their feet. When the bees are quietly settled, their owner shakes them off the branch into a new hive.

Bees in a wild state generally settle in hollow trees. When they discover one, which they do at a great distance off, some of them seem to be employed to survey and take possession of it as their new domain; they appear to examine every part with great attention, even to the dead knots on the trunk; having done which, the whole swarm takes up its abode there. Bees are well known to be a very irritable race, as I dare say you have experienced to your cost, if you have ever ventured to disturb one. Mungo Park, in his travels in Africa, was once much annoyed by an attack of bees. His people in search of honey, disturbed a large colony of them; the bees sallied forth in myriads, and attacking both men and beasts, put them all to the rout. One horse and six asses were either killed by them, or missing, in consequence of their

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attack; and for half an hour the bees seemed to have quite put an end to their journey. Bees, however, do no harm unless molested.

A writer upon bees mentions, that he was once assisted by his maid-servant in hiving a swarm; being rather fearful, she put a linen cloth as a defence over her head and shoulders; when the bees were shaken off the tree on which they had alighted, the queen probably settled on this cloth, for the whole swarm covered it, and getting under it, spread themselves over her face, neck, and bosom, so that when the cloth was removed, she was a curious sight. She was with great difficulty kept from running off with all the bees upon her, but at length her master having quieted her fears began to search for the queen. He succeeded in finding her, and hoped when he had put her into the hive, that the bees would follow her, but they only seemed to cluster more closely; upon a second search he found another queen, whom he seized and placed in the hive also. The bees soon missed her, and crowded after her into it, so that in two or three minutes not one was left on the poor terrified girl. After this escape, she became very courageous, and would undertake the most hazardous employments about the hives.

I am now going to describe to you the food of bees, and their way of storing it up and preparing it. This I think is the most interesting part of the history of that industrious little animal, and fills us with admiration at the greatness and power of Him who has implanted, in the smallest of his creatures, such wonderful instincts for their own

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preservation. You all know, I suppose, that bees make honey and wax, but besides this they prepare another substance, called bee-bread, which I will describe to you presently. But I must first tell you the manner in which they procure the honey. As soon as a bee has alighted on a flower, she unfolds her tongue, which before was rolled up under her head, and darts it between the petals and stamina, she extends it to its full length, then contracts it, and then moves it about in all directions till she has thoroughly wiped off all the honey that was lodged there, which she then swallows or deposits in her honey-bag or first stomach, where it is converted into pure honey.

In collecting honey, bees do not solely confine themselves to flowers, they are very fond likewise of the sweet juices of fruit. When the honey-bag is quite filled with nectar, the bee next, by means of the feathered hairs with which her body is covered, pilfers from the flowers the dust of the anthers, the pollen, from which the bee-bread is made. Sometimes a bee is so discoloured with this powder, as to look like a different insect, white, yellow, or red, according to the different flowers she has been visiting. When the body of the bee is quite covered with this dust or farina, she wipes it off with the brushes of her legs, collects every particle of it, kneads it, and forms it into two little masses, and places one in each of the baskets formed by hairs on her hind legs; then laden with honey and pollen, she returns to her hive to store it up there. The honey is disgorged from the honey-bag into the cells of the honey-comb destined to receive it.

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Within these cells, the bee likewise stores up the pollen or bee-bread, kneading and packing it up quite close, till the cell is filled. A large portion of the cells of some combs is filled with this bread, which is thus always ready at hand for use. One production of the bee, and not the least wonderful, is the honey-comb itself, which, with its beautifully arranged little cells, forms so convenient a store-house for the fruits of the day's labour. The wax of which the bees construct the combs, is a substance formed by a secretion from their own bodies.

LESSON LXIII.

MORNING.

Awake, little girl, it is time to arise,
  Come shake drowsy sleep from your eye:
The lark is loud warbling his notes to the skies,
  And the sun is far mounted on high.

Oh come, for the fields with gay flow'rets o'erflow,
  The dew-drop is trembling still;
The lowing herds graze in the pastures below,
  And the sheep-bell is heard from the hill.

Oh come, for the bee has flown out of his bed,
  To begin his employment anew;
The spider is weaving her delicate thread,
  Which brilliantly glitters with dew.

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Oh come, for the ant has crept out of her cell,
Again to her labour she goes;
She knows the true value of moments too well,
To waste them in idle repose.

Awake, little sleeper, and do not despise
Of insects instruction to ask;
From your pillow with good resolutions arise,
And cheerfully go to your task.

LESSON LXIV.

EVENING.

Little girl, it is time to retire to your rest;
The sheep are put into the fold,
The linnet forsakes us, and flies to her nest,
To shelter her young from the cold.

The owl has flown out of his lonely retreat,
And screams through the tall shady trees;
The nightingale takes on the hawthorn his seat,
And sings to the evening breeze.

The sun, too, now seems to have finish'd his race,
And sinks once again to his rest;
But though we no longer can see his bright face,
He leaves a gold streak in the west.

Little girl, have you finish'd your daily employ
With industry, patience, and care?
If so, lay your head on your pillow with joy,
No thorn to disturb shall be there.

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The moon thro' your curtain shall cheerfully peep,
Her silver beams dance on your eyes;
And mild evening breezes shall fan you to sleep,
Till bright morning bids you arise.

LESSON LXV.

ANECDOTE OF AN ELEPHANT.

e-le-phant	hol-low	ill-na-ture
gal-lons	do-mes-tic	ac-cus-tom-ed
dif-fi-cult	tai-lor	re-sent-ment
sin-gu-lar	ill-hu-mour	dan-ger-ous

"An elephant," said Mr. Barlow, "is the largest land animal that we are acquainted with. It is many times thicker than an ox, and grows to the length of eleven or twelve feet; its strength is prodigious; but it is at the same time so very gentle, that it rarely does hurt to any thing, even in the woods, where it resides. It lives on the fruits and branches of trees. But what is most singular about its make is, that instead of a nose, it has a hollow piece of flesh which grows over its mouth, to the length of three or four feet; this is called the trunk of the elephant; and he is capable of bending it in every direction. When he wants to break off the branch of a tree, he twists his trunk round it, and snaps it off directly. When he wants to drink, he lets it down again into the water, sucks up several gallons at a time, and then doubling the end of it back, discharges it into his mouth." "But if he is so large and strong," said

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Tommy, "I should suppose, it must be impossible ever to tame him?" "So perhaps it would," replied Mr. Barlow, "did they not instruct those that have been already tamed, to assist in catching others." *T.*—"How is that, sir?" Mr. *B.*—"When they have discovered a forest where these animals resort, they make a large inclosure with strong pales and a deep ditch, leaving only one entrance to it, which has a strong gate left purposely open. They then let one or two of their tame elephants loose, who join the wild ones, and gradually entice them into the inclosure. As soon as one of these has entered, a man who stands ready, shuts the gate, and takes him prisoner. The animal finding himself thus entrapped, begins to grow furious, and attempts to escape; but immediately two tame ones, of the largest size and greatest strength, who had been placed there on purpose, come up to him, one on each side, and beat him with their trunks till he becomes more quiet. A man then comes behind, ties a very large cord to each of his hind legs, and fastens the other end of it to two great trees. He is then left without food for some hours, and in that time generally becomes so docile as to suffer himself to be conducted to the stable which is prepared for him, where he lives the rest of his life like a horse, or any other sort of domestic animal." *T.*—"And pray, sir, what did the elephant do to the tailor?" "There was," said Mr. Barlow, "at Surat, a city where many of these tame elephants are kept, a tailor, who used to sit and work in his shed, close to the place to which these elephants were led every day to drink. This man

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contracted a kind of acquaintance with one of the largest of these beasts, and used to present him with fruits and other vegetables, whenever the elephant passed by his door. The elephant was accustomed to put his long trunk in at the window, and to receive in that manner whatever his friend chose to give. But one day the tailor happened to be in a more than ordinary ill-humour, and not considering how dangerous it might prove to provoke an animal of that size and strength, when the elephant put his trunk in at the window, as usual, instead of giving him any thing to eat, he pricked him with his needle. The elephant instantly withdrew his trunk, and without showing any marks of resentment, went on with the rest to drink; but after he had quenched his thirst, he collected a large quantity of the dirtiest water he could find in his trunk, which I have already told you is capable of holding many gallons, and when he passed by the tailor's shop on his return, he discharged it full in his face, with so true an aim, that he wetted him all over, and almost drowned him; thus justly punishing the man for his ill-nature and breach of friendship."

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LESSON LXVI.

THE PIOUS SONS.

e-rup-ti-ons	so-li-ci-tude	con-sid-er-ation
Æt-na	pre-ser-va-ti-on	gen-er-ous
ad-ja-cent	re-col-lec-ted	af-fec-ti-on-ate
la-va	fi-li-al	ad-mi-ra-ti-on
con-fu-si-on	tri-umph-ed	pos-ter-i-ty

In one of those terrible eruptions of Mount Ætna,* which have often happened, the danger of the inhabitants of the adjacent country was uncommonly great. To avoid immediate destruction from the flames, and the melted lava which ran down the sides of the mountains, the people were obliged to retire to a considerable distance. Amidst the hurry and confusion of such a scene (every one flying and carrying away whatever he deemed most precious), two brothers, in the height of their solicitude for the preservation of their wealth and goods, suddenly recollected that their father and mother, both very old, were unable to save themselves by flight. Filial tenderness triumphed over every other consideration.—"Where," cried the generous youths, "shall we find a more precious treasure than they are who gave us being, and who have cherished and protected us through life?" Having said this, the one took up his father on his shoulders, and the other his mother, and happily made their way through the surrounding smoke and flames.

* A volcano or burning mountain in the island of Sicily.

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All who were witness of this dutiful and affectionate conduct, were struck with the highest admiration; and their posterity, ever after, called the path which these good young men took in their retreat, "The Field of the Pious."

LESSON LXVII.

THE ORPHAN BOY.

Stay, lady, stay, for mercy's sake,
  And hear a helpless orphan's tale!
Ah! sure my looks must pity wake!
  'Tis want that makes my cheek so pale.
Yet I was once a mother's pride,
  And my brave father's hope and joy;
But in the Nile's proud fight he died,
  And I am now an orphan boy.

Poor foolish child! how pleased was I,
  When news of Nelson's victory came,
Along the crowded streets to fly,
  And see the lighted windows flame!
To force me home my mother sought,
  She could not bear to see my joy;
For with my father's life 'twas bought,
  And made me a poor orphan boy.

The people's shouts were long and loud;
  My mother shuddering closed her ears;
"Rejoice! rejoice!" still cried the crowd,
  My mother answer'd with her tears.

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"Oh! why do tears steal down your cheek,"
Cried I, "while others shout for joy?"
She kiss'd me, and in accents weak,
She call'd me her poor orphan boy.

"What is an orphan boy?" I said,
When suddenly she gasp'd for breath;
And her eyes closed;—I shriek'd for aid,—
But, ah! her eyes were closed in death!
My hardships since I will not tell;
But now no more a parent's joy—
Ah, lady! I have learnt too well,
What 'tis to be an orphan boy.

O were I by your bounty fed!—
Nay, gentle lady! do not chide!
Trust me, I mean to earn my bread;
The sailor's orphan boy has pride.
Lady, you weep:—what is't you say?
You'll give me clothing, food, employ?—
Look down, dear parents! look and see
Your happy, happy orphan boy.

OPIE.

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LESSON LXVIII.

THE MASK OF NATURE.

beau-ti-ful	crys-tal	twi-light
ap-proach-es	lan-guid	un-a-wares
gar-land	riv-u-lets	par-tridge
trans-pa-rent	grate-ful	pheas-ant
re-fresh-ment	a-cid	i-ci-cle

Who is this beautiful virgin that approaches, clothed in a robe of light green? She has a garland of flowers on her head, and flowers spring up wherever she sets her foot. The snow which covered the fields, and the ice which was on the rivers melt away when she breathes upon them. The young lambs frisk about her, and the birds warble to welcome her coming; when they see her, they begin to choose their mates, and to build their nests. Youths and maidens, have ye seen this beautiful virgin? If ye have, tell who she is, and what is her name?

Who is this that cometh from the south, thinly clad in a light transparent garment? Her breath is hot and sultry; she seeks the refreshment of the cool shade; she seeks the clear streams, the crystal brook to bathe her languid limbs. The brooks and rivulets fly from her, and are dried up at her approach. She cools her parched lips with berries, and the grateful acid of fruits. The tanned haymakers welcome her coming, and the sheep-shearer, who clips the fleeces of his flock with his sounding shears. When she cometh, let

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me lie under the thick shade of a spreading beech tree; let me walk with her in the early morning, when the dew is yet upon the grass; let me wander with her in the soft twilight, when the shepherd shuts his fold, and the star of the evening appears. Who is she that cometh from the south? Youths and maidens, tell me, if you know, who is she, and what is her name?

Who is he that cometh with sober pace, stealing upon us unawares? His garments are red with the blood of the grape, and his temples are bound with a sheaf of ripe wheat. His hair is thin, and begins to fall, and the auburn is mixed with mournful grey. He shakes the brown nuts from the tree. He winds the horn, and calls the hunters to their sport. The gun sounds. The trembling partridge, and the beautiful pheasant flutter, bleeding in the air, and fall dead at the sportsman's feet. Youths and maidens, tell me, if you know, who is he, and what is his name?

Who is he that cometh from the north, in fur and warm wool? He wraps his cloak close about him. His head is bald; his beard is made of sharp icicles. He loves the blazing fire, high piled upon the hearth, and the wine sparkling in the glass. He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground when he is by. Whatever he touches turns to ice. Youths and maidens, do you see him? He is coming upon us, and soon will be here. Tell me, if you know, who he is, and what is his name?

BARBAULD.

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LESSON LXIX.

THE SLUGGARD.

'Tis the voice of the sluggard—I heard him complain,
"You have waked me too soon, I must slumber again."
As the door on its hinges, so he on his bed
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep, and a little more slumber."
Thus he wastes half his days, and his hours without number;
And when he gets up, he sits folding his hands,
Or walks about saunt'ring, or trifling he stands.

I pass'd by his garden, and saw the wild brier,
The thorn and the thistle grow broader and higher;
The clothes that hang on him are turning to rags;
And his money still wastes, till he starves or he begs.

I made him a visit, still hoping to find
He had taken more care for improving his mind;
He told me his dreams, talk'd of eating and drinking,
But he scarce reads his Bible, and never loves thinking.

Said I then to my heart, "Here's a lesson for me,
That man's but a picture of what I might be;
But thanks to my friends for their care in my breeding,
Who taught me betimes to love working and reading."

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LESSON LXX.

ECHO.

ech-o	boo-ty	phan-tom
elf	high-ness	ti-mor-ous
growl-ed	pre-ten-der	ad-dres-sed
re-pe-ti-tion	jea-lous	i-ma-gi-na-ry

Who has not sometimes heard his voice repeated, when, nevertheless, he is certain that no one is within hearing? When calling aloud "come here," a voice repeats, "come here," or "here." This repetition is heard when the sound happens to strike against some hard substance of sufficient size—a wall, or wood, or mountain, will give back the sound of your voice, and seem to mock you with your own words. This sound is called an echo. The lion in the following fable is supposed to hear this voice, and mistake it for some other creature's.

THE LION AND THE ECHO.

A lion, bravest of the wood,
Whose title undisputed stood,
As o'er the wide domains he prowled,
And in pursuit of booty growled,
An echo from a distant cave,
Growl'd back in tones as loud and grave.
His majesty, surprised, began
To think at first it was a man;
But, on reflection sage, he found
It was too like a lion's sound.

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"Whose voice is that which growls at mine?"
His Highness asked. Says echo, "mine!"
"Thine!" says the lion; "who art thou?"
Echo, as stern, cried, "who art thou?"
"Know I'm a lion; hear and tremble!"
Replied the king. Cried echo, "tremble!"
"Come forth," says lion; "show thyself."
Laconic echo answered, "elf."
"Elf, durst thou call me, vile pretender?"
Echo as loud replied, "pretender!"
At this, as jealous of his reign,
He growled in rage; he growled again.
Incensed the more, he chafed and foamed,
And round the spacious forest roamed,
To find the rival of his throne,
Who durst with him dispute the crown.
A fox, who listened all the while,
Addressed the monarch with a smile:
"My liege, most humbly I make bold,
Though truth may not be always told,
That this same phantom which you hear,
That so alarms your royal ear,
Is not a rival of your throne;
The voice and fears are all your own."
Imaginary terrors scare
A timorous soul with real fear.

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LESSON LXXI.

TRAVELLERS' WONDERS.

ad-ven-tures	ab-so-lute-ly	per-ni-ci-ous
en-ter-tain-ment	nau-se-ous	de-li-ci-ous.
qua-dru-ped	in-gre-di-ents	tem-per-a-ture
hab-i-ta-tions	in-tox-i-ca-ting	o-dor-i-fer-ous
ar-ti-fi-ci-al-ly	pun-gent	ar-tic-u-late-ly
un-pal-a-ta-ble	li-quid	cat-er-pil-lars
ve-ge-ta-bles	sal-u-tar-y	fan-tas-tic

One winter's evening, as Captain Compass was sitting by the fire-side with his children all round him, little Jack said to him, "Papa, pray tell us some stories about what you have seen in your voyages. I have been vastly entertained whilst you were abroad, with Gulliver's Travels and the Adventures of Sinbad the Sailor; and, I think, as you have gone round and round the world, you must have met with things as wonderful as they did." "No, my dear," said the Captain, "I never met with Lilliputians or Brobdignagians, I assure you, nor ever saw the black loadstone mountain, or the valley of diamonds; but, to be sure, I have seen a great variety of people, and their different manners and ways of living; and if it will be any entertainment to you, I will tell you some curious particulars of what I observed." "Pray do, Papa," cried Jack and all his brothers and sisters; so they drew close around him, and he began as follows:

"Well, then, I was once, about this time of the

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year, in a country when it was very cold, and the poor inhabitants had much ado to keep themselves from starving. They were clad partly in the skins of beasts, made smooth and soft by a particular art, but chiefly in garments made from the outer covering of a middle-sized quadruped, which they were so cruel as to strip off his back while he was alive. They dwelt in habitations, part of which was sunk under ground. The materials were either stones, or earth hardened by fire; and so violent, in that country, were the storms of wind and rain, that many of them covered their roofs all over with stones. The walls of their houses had holes to let in the light; but to prevent the cold air and wet from coming in, they were covered by a sort of transparent stone, made artificially of melted sand or flints. As wood was rather scarce, I know not what they would have done for firing, had they not discovered in the bowels of the earth, a very extraordinary kind of stone, which, when put among burning wood, caught fire and flamed like a torch."

"Dear me," said Jack, "what a wonderful stone! I suppose it was somewhat like what we call fire-stones, that shine so when we rub them together." "I don't think they would burn," replied the Captain; "besides, they are of a darker colour."

"Well, but their diet too was remarkable. Some of them ate fish that had been hung up in the smoke, till it was quite dry and hard; and along with it, they ate either the roots of plants, or a sort of coarse black cake made of powdered seeds. These were the poorer class; the richer had a

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white kind of cake, which they were fond of daubing over with a greasy matter that was the product of a large animal among them. This grease they used, too, in almost all their dishes, and when fresh, it really was not unpalatable. They likewise devoured the flesh of many birds and beasts when they could get it; and ate the leaves and other parts of a variety of vegetables growing in the country, some absolutely raw, others variously prepared by the aid of fire. Another great article of food was the curd of milk, pressed into a hard mass and salted. This had so rank a smell, that persons of weak stomachs often could not bear to come near it. For drink, they made great use of the water in which certain dry leaves had been steeped. These leaves, I was told, came from a great distance. They had likewise a method of preparing a grass-like plant steeped in water, with the addition of a bitter herb, and then set to work or ferment. I was prevailed upon to taste it, and thought it at first nauseous enough, but in time I liked it pretty well. When a large quantity of the ingredients is used, it becomes perfectly intoxicating. But what astonished me most, was their use of a liquor so excessively hot and pungent, that it seems like liquid fire. I once got a mouthful of it by mistake, taking it for water, which it resembles in appearance; but I thought it would instantly have taken away my breath. Indeed, people are not unfrequently killed by it; and yet many of them will swallow it greedily whenever they can get it. This, too, is said to be prepared from the seeds above mentioned, which are innocent and salutary in their natural state, though made to yield such

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a pernicious juice. The strangest custom that I believe prevails in any nation, I found here; which was, that some take a mighty pleasure in filling their mouths full of abominable smoke; and others, in thrusting a nasty powder up their nostrils."

"I should think it would choke them," said Jack. "It almost choked me," answered his father, "only to stand by while they did it; but use, it is truly said, is second nature."

"I was glad enough to leave this cold climate; and about half a year after, I fell in with a people enjoying a delicious temperature of air, and a country full of beauty and verdure. The trees and shrubs were furnished with a great variety of fruits, which, with other vegetable products, constituted a large part of the food of the inhabitants. I particularly relished certain berries growing in bunches, some white and some red, of a pleasant sourish taste, and so transparent, that one might see the seed at their very centre. Here were whole fields full of extremely odoriferous flowers, which they told me were succeeded by pods bearing seeds, that afforded good nourishment to man and beast. A great variety of birds enlivened the groves and woods; among which I was entertained with one, that without any teaching, spoke almost as articulately as a parrot, though indeed it was all the repetition of a single word. The people were tolerably gentle and civilized, and possessed many of the arts of life. Their dress was very various. Many were clad only in a thin cloth made of the long fibres of the stalks of a plant cultivated for the purpose, which they prepared by soaking in

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water, and then beating with large mallets. Others were cloth woven from a sort of vegetable wool, growing in pods upon bushes. But the most singular material was a fine glossy stuff, used chiefly by the richer classes, which, as I was credibly informed, is manufactured out of the webs of caterpillars; a most wonderful circumstance, if we consider the immense number of caterpillars necessary to the production of so large a quantity of stuff as I saw used. This people are very fantastic in their dress, especially the women, whose apparel consists of a great number of articles impossible to be described, and strangely disguising the natural form of the body. In some instances they seem very cleanly; but in others, the Hottentots can scarcely go beyond them; particularly in the management of their hair, which is all matted and stiffened with the fat of swine and other animals, mixed up with powders of various colours and ingredients. Like most Indian nations, they use feathers in the head-dress. One thing surprised me much, which was, that they bring up in their houses an animal of the tiger kind, with formidable teeth and claws, which, notwithstanding its natural ferocity, is played with and caressed by the most timid and delicate of their women."

"I am sure I would not play with it," said Jack, "Why, you might chance to get an ugly scratch, if you did," said the Captain.

"The language of this nation seems very harsh and unintelligible to a foreigner, yet they converse among one another with great ease and quickness. One of the oddest customs is that which men use on saluting each other. Let the weather be what

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it will, they uncover their heads, and remain uncovered for some time, if they mean to be extraordinarily respectful."

"Why, that's like pulling off our hats," said Jack. "Ah, ah! Papa," cried Betsey, "I have found you out. You have been telling us of our own country, and what is done at home, all this while." "But," said Jack, "we don't burn stones, or eat grease and powdered seeds, or wear skins and caterpillars' webs, or play with tigers." "No!" said the Captain; "pray what are coals but stones; and is not butter, grease; and corn, seeds; and leather, skins; and silk, the web of a kind of caterpillar; and may we not as well call a cat an animal of the tiger-kind, as a tiger an animal of the cat-kind? So, if you will recollect what I have been describing, you will find, with Betsey's help, that all the other wonderful things I have told you of, are matters familiar among ourselves. But I meant to show you, that a foreigner might easily represent every thing as equally strange and wonderful among us, as we could do with respect to his country; and also to make you sensible that we daily call a great many things by their names, without inquiring into their nature and properties; so that in reality, it is only the names, and not the things themselves, with which we are acquainted."

Evenings at Home.

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LESSON LXXII.

AFRICAN HOSPITALITY.

cel-e-brat-ed	vict-uals	cho-rus
in-ter-est-ing	un-com-fort-a-ble	plaint-ive
hos-pi-ta-ble	de-ject-ed	li-ter-al-ly
dis-cour-a-ging	ben-e-fac-tress	trans-la-ted
mor-ti-fi-ca-tion	ap-pre-hen-sion	com-pas-sion-ate
pre-ju-di-ces	ex-tem-po-re	re-com-pense

Mungo Park, the celebrated African traveller, gives the following lively and interesting account of the hospitable treatment which he received from a negro woman: "Being arrived at Sego, the capital of the kingdom of Bambarra, situated on the banks of the Niger, I wished to pass over to that part of the town in which the king resides: but, from the number of persons eager to obtain a passage, I was under the necessity of waiting two hours. During this time, the people who had crossed the river, carried information to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me that the king could not possibly see me until he knew what had brought me into his country: and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge for that night, at a distant village to which he pointed; and said that, in the morning, he would give me further instructions how to conduct myself. This was very discouraging. However, as there

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was no remedy, I set off for the village; where I found, to my great mortification, that no person would admit me into his house. From prejudices infused into their minds, I was regarded with astonishment and fear; and was obliged to sit the whole day without victuals, in the shade of a tree.

"The night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: the wild beasts, too, were so numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning from the labours of the field, stopped to observe me; and perceiving that I was weary and dejected, inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she went out to procure me something to eat; and returned in a short time with a very fine fish; which, having caused it to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of the family, who had stood gazing on me all the while

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in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves great part of the night.

"They lightened their labour by songs, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words literally translated were these: 'The winds roared, and the rains fell.—The poor white man, faint and weary, came and sat under our tree.—He has no mother to bring him milk, no wife to grind his corn.—*Chorus.* Let us pity the white man: no mother has he to bring him milk; no wife to grind his corn.' Trifling as these events may appear to the reader, they were to me affecting in the highest degree. I was oppressed by such unexpected kindness; and sleep fled from my eyes. In the morning I presented to my compassionate landlady two of the four brass buttons which remained on my waistcoat; the only recompense it was in my power to make her."

PARK'S *Travels.*

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LESSON LXXIII.

ANOTHER ADVENTURE OF MUNGO PARK.

in-te-ri-or	ex-am-ine	al-ter-na-tive
en-coun-ter-ed	mi-nute-ly	in-flu-ence
hes-i-tat-ing	in-spect-ed	re-li-gi-on
Man-din-goe	ban-dit-ti	Pro-vi-dence
ap-pre-hen-si-on	re-main-der	con-des-cend
pro-ceed	hu-man-i-ty	ir-re-sist-i-bly
ob-vi-ous	mem-o-ran-dum	con-so-la-ti-on
re-sist-ance	wil-der-ness	con-tem-plate

On his return from the interior of Africa, Mr. Park was encountered by a party of armed men, who said that the king of the Foulahs had sent them to bring him, his horse, and every thing that belonged to him, to Fooladoo; and that he must therefore turn back, and go along with them.—"Without hesitating," says Mr. Park, "I turned round and followed them, and we travelled together near a quarter of a mile without exchanging a word; when, coming to a dark place in the wood, one of them said, in the Mandingoe language, 'This place will do,' and immediately snatched the hat from my head. Though I was by no means free from apprehensions, yet I was resolved to show as few signs of fear as possible; and therefore told them, that unless my hat was returned to me, I would proceed no farther; but before I had time to receive an answer, another drew his knife, and seizing on a metal button which remained upon my waistcoat, cut it off, and put it into his

pocket. Their intention was now obvious; and I thought that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But observing that I had one waistcoat under another, they insisted that I should cast them off; and at last, to make sure work, they stripped me quite naked. Even my half boots, though the sole of them was tied to my foot, with a broken bridle-rein, were minutely inspected. Whilst they were examining the plunder, I begged them to return my pocket compass; but when I pointed it out to them, as it was lying on the ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore that he would shoot me dead on the spot, if I presumed to put my hand on it. After this, some of them went away with my horse, and the remainder stood considering whether they should leave me quite naked, or allow me something to shelter me from the heat of the sun. Humanity at last prevailed, they returned me the worst of the two shirts, and a pair of trowsers, and as they went away, one of them threw back my hat, in the crown of which I kept my memorandums, and this was probably the reason they did not wish to keep it.

"After they were gone, I sat for some time looking round me with amazement and terror. Whichsoever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy

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season, naked, and alone, surrounded by savage animals, and by men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once upon my recollection; and, I confess, my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and die. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land; yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my feelings were, the extraordinary beauty of a small moss irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not larger than my fingers, I could not contemplate the delicate structure of its parts without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand, and I was not disappointed."

PARK'S *Travels.*

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LESSON LXXIV.

VERSES SUPPOSED TO BE WRITTEN BY ALEXANDER SELKIRK (ROBINSON CRUSOE), IN THE ISLAND OF JUAN FERNANDEZ.

I am monarch of all I survey,
  My right there is none to dispute;
From the centre all round to the sea,
  I am lord of the fowl and the brute.

O solitude! where are the charms,
  Which sages have seen in thy face?
Better dwell in the midst of alarms,
  Than reign in this horrible place.

I am out of humanity's reach,
  I must finish my journey alone,
Never hear the sweet music of speech;
  I start at the sound of my own.

The beasts that roam over the plain,
  My form with indifference see;
They are so unacquainted with man,
  Their tameness is shocking to me

Society, friendship, and love,
  Divinely bestow'd upon man,
Oh! had I the wings of a dove,
  How soon would I taste you again.

My sorrows I then might assuage
  In the ways of religion and truth;
Might learn from the wisdom of age,
  And be cheer'd by the sallies of youth.

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Religion! What treasure untold
  Resides in that heavenly word!
More precious than silver or gold,
  Or all that this earth can afford.

But the sound of the church-going bell,
  These valleys and rocks never heard;
Never sigh'd at the sound of a knell,
  Or smil'd when a sabbath appear'd.

Ye winds, that have made me your sport,
  Convey to this desolate shore
Some cordial endearing report
  Of a land I shall visit no more.

My friends, do they now and then send
  A wish or a thought after me?
O tell me I yet have a friend,
  Though a friend I am never to see.

How fleet is a glance of the mind!
  Compared with the speed of its flight,
The tempest itself lags behind,
  And the swift-winged arrows of light.

When I think of my own native land,
  In a moment I seem to be there:
But alas! recollection at hand
  Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
  The beast is laid down in his lair,
Even here is a season of rest,
  And I to my cavern repair.

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There's mercy in every place,
  And mercy (encouraging thought!)
Gives even affliction a grace,
  And reconciles man to his lot.

COWPER.

LESSON LXXV.

THE LOST CAMEL.

der-vis	jew-els	sor-cer-er
mer-chant	ca-di	calm-ness
par-ti-cu-lar-ly	e-vi-dence	sus-pi-cions
pro-ba-bil-i-ty	ad-duce	herb-age

A dervis was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervis. "He was," replied the merchants. "Had he lost a front tooth?" said the dervis. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him." "My friends," said the dervis, "I have never seen your camel, nor ever heard of him, but from yourselves."—"A pretty story, truly!" said the merchants; "but where are the jewels which formed a part of his

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cargo?" "I have neither seen your camel nor your jewels," repeated the dervis. On this they seized his person, and forthwith hurried him before the cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood or of theft. They were then about to proceed against him as a sorcerer, when the dervis, with great calmness, thus addressed the court:—"I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long and alone, and I can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footsteps on the same route; I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg, from the faint impression that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because wherever it had grazed, a small tuft of herbage was left uninjured, in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies that it was honey on the other."

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LESSON LXXVI

THE KID.

be-numb-ed	in-hal-ing	pit-e-ous-ly
de-sert-ed	dis-con-so-late	im-me-di-ate-ly
ac-com-pa-ny	com-men-ced	com-fort-a-ble
im-pa-ti-ence	vex-a-tion	trou-ble-some

One bleak day in March, Sylvia returning from a visit to the sheep-fold met with a young kidling deserted by its dam on the naked heath. It was bleating piteously, and was so benumbed with the cold, that it could scarcely stand. Sylvia took it up in her arms, and pressed it close to her bosom. She hastened home, and showing her little foundling to her parents, begged she might rear it for her own. They consented; and Sylvia immediately got a basket full of clean straw, and made a bed for him on the hearth. She warmed some milk, and held it to him in a platter. The poor creature drank it up eagerly, and then licked her hand for more. Sylvia was delighted. She chafed his tender legs with her warm hands, and soon saw him jump out of his basket, and frisk across the room. When full, he lay down again, and took a comfortable nap.

The next day the kid had a name bestowed upon him. As he gave tokens of being an excellent jumper, it was Capriole. He was introduced to all the rest of the family, and the younger children were allowed to stroke and pat him; but Sylvia would let nobody be intimate with him but herself. The great mastiff was charged never to

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hurt him, and indeed he had no intention to do it.

Within a few days Capriole followed Sylvia all about the house; trotted by her side into the yard; ran races with her in the home-field; fed out of her hand, and was declared pet and favourite. As the spring advanced, Sylvia roamed in the fields, and gathered wild flowers, with which she wove garlands, and hung them around the kid's neck. He could not be kept, however, from munching his finery, when he could reach it with his mouth. He was likewise rather troublesome in thrusting his nose into the meal-tub and flour-box, and following people into the dairy, and sipping the milk that was set for cream. He now and then got a blow for his intrusion; but his mistress always took his part, and indulged him in every liberty.

Capriole's horns now began to bud, and a little white beard sprouted at the end of his chin. He grew bold enough to put himself into a fighting posture whenever he was offended. He butted down little Colin into the dirt; quarrelled with the geese for their allowance of corn; and held many a stout battle with the old turkey-cock. Every body said Capriole is growing too saucy, he must be sent away or taught better manners. But Sylvia still stood his friend, and he repaid her love with many tender caresses.

The farm-house where Sylvia lived, was situated in a sweet valley, by the side of a clear stream, bordered with trees. Above the house rose a sloping meadow, and beyond that was an open common covered with purple heath and yellow furze. Further on, at some distance, rose a steep

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hill, the summit of which was a bare craggy rock, scarcely accessible to human feet. Capriole ranging at his pleasure, often got upon the common, and was pleased with browsing the short grass and wild herbs which grew there. Still, however, when his mistress came to see him, he would run bounding at her call, and accompany her back to the farm.

One fine summer's day, Sylvia, after having finished the business of the morning, wanted to play with her kid; and missing him, she went to the side of the common and called aloud, Capriole! Capriole! expecting to see him come running to her as usual. No Capriole came. She went on and on, still calling her kid with the most endearing accents, but nothing was to be seen of him. Her heart began to flutter. "What can become of him? Surely somebody must have stolen him,—or perhaps the neighbours' dogs have worried him. Oh my poor Capriole! my dear Capriole! I shall never see you again!"—and Sylvia began to weep.

She still went on, looking wistfully all around, and making the place echo with "Capriole! Capriole! where are you, my Capriole?" till at length she came to the foot of the steep hill. She climbed up its sides to get a better view. No kid was to be seen. She sat down and wept, and wrung her hands. After a while, she fancied she heard a bleating like the well-known voice of her Capriole. She started up, and looked toward the sound, which seemed a great way over head. At length she spied, just on the edge of a steep crag, her Capriole peeping over. She stretched out her

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hands to him, and began to call, but with a timid voice, lest in his impatience to return to her, he should leap down and break his neck. But there was no such danger. Capriole was inhaling the fresh breeze of the mountains, and enjoying with rapture the scenes for which nature designed him. His bleating was the expression of joy, and he bestowed not a thought on his kind mistress, nor paid the least attention to her call. Sylvia ascended as high as she could towards him, and called louder and louder, but all in vain. Capriole leaped from rock to rock, cropped the fine herbage in the clefts, and was quite lost in the pleasure of his new existence.

Poor Sylvia stayed till she was tired, and then returned disconsolate to the farm, to relate her misfortune. She got her brothers to accompany her back to the hill, and took with her a slice of white bread and some milk to tempt the little wanderer home. But he had mounted still higher, and had joined a herd of companions of the same species, with whom he was frisking and sporting. He had neither eyes nor ears for his old friends of the valley. All former habits were broken at once, and he had commenced free commoner of nature. Sylvia came back, crying as much from vexation as sorrow. "The little ungrateful thing," said she, "so well as I loved him, and so kindly as I treated him, to desert me in this way at last! But he was always a rover."

"Take care then, Sylvia," said her mother, "how you set your heart upon rovers again."

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LESSON LXXVII.

HOW TO MAKE THE BEST OF IT.

fer-ret-ing	gal-lant-ly	pro-vince
shriek-ed	roast-ed	France
Ro-bin-et	on-i-ons	draught
trudg-ed	Lor-rain	di-o-cese

Robinet, a peasant of Lorrain, a province of France, after a hard day's work at the next market-town, was running home with a basket in his hand. "What a delicious supper shall I have," said he to himself. "This piece of kid, well stewed down, with my onions sliced, thickened with my meal, and seasoned with my salt and pepper, will make a dish for the bishop of the diocese. Then I have a good piece of barley loaf at home to finish with. How I long to be at it!"

A noise in the hedge now attracted his notice, and he spied a squirrel nimbly running up a tree, and popping into a hole between the branches. "Ha!" thought he, "what a nice present a nest of young squirrels will be to my little master! I'll try if I can get it." Upon this, he sat down his basket in the road, and began to climb up the tree. He had half ascended, when casting a look at his basket, he saw a dog with his nose in it, ferreting out the piece of kid's flesh. He made all possible speed down, but the dog was too quick for him, and ran off with the meat in his mouth. Robinet looked after him—"Well," said he, "then I must be contented with soup-meagre—and no bad thing neither."

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He travelled on, and came to a little public-house by the road side, where an acquaintance of his was sitting on a bench drinking. He invited Robinet to take a draught. Robinet seated himself by his friend, and set his basket on the bench close by him. A tame raven, which was kept at the house, came slyly behind him, and perching on the basket, stole away the bag in which the meal was tied up, and hopped off with it to his hole. Robinet did not perceive the theft till he had got on his way again. He returned to search for his bag, but could hear no tidings of it. "Well," says he, "my soup will be the thinner, but I will boil a slice of bread with it, and that will do it some good at least."

He went on again, and arrived at a little brook, over which was laid a narrow plank. A young woman coming up to pass at the same time, Robinet gallantly offered his hand. As soon as she was got to the middle, either through fear or sport, she shrieked out, and cried she was falling. Robinet hastening to support her with his other hand, let his basket drop into the stream. As soon as she was safe over, he jumped in and recovered it, but when he took it out, he perceived that all the salt was melted, and the pepper washed away. Nothing was now left but the onions. "Well!" says Robinet, "then I must sup to-night upon roasted onions and barley bread. Last night I had the bread alone. To-morrow morning it will not signify what I had." So saying, he trudged on, singing as before.

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LESSON LXXVIII.

THE MANUFACTURE OF PAPER.

cir-cu-lar	cis-tern	con-ceiv-a-ble
suf-fi-cient	a-gree-a-bly	o-ri-gi-nal
re-ceive	en-gine	blu-ish
cy-lin-der	tre-men-dous	mash-ed

I will now, as I promised, give you an account of the elegant and useful manufacture of paper. This delicate and beautiful substance is made from the meanest and most disgusting materials, from old rags, which have passed from one poor person to another, and have, perhaps, at length dropped in tatters from the child of the beggar. These are carefully picked up, or bought from servants by Jews, who make it their business to go about and collect them. They sell them to the rag-merchant, who gives from two-pence to four-pence a pound, according to their quality; and he, when he has got a sufficient quantity, disposes of them to the owner of the paper-mill. He gives them first to women to sort and pick, agreeably to their different degrees of fineness; they, also, with a knife, cut out carefully all the seams, which they throw into a basket for other purposes; they then put them into the dusting engine, a large circular wire sieve, where they receive some degree of cleansing. The rags are then conveyed to the mill. Here they were formerly beaten to pieces with vast hammers, which rose and fell continually with a most tremendous noise that was heard at a

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great distance. But now they put the rags into a large trough or cistern, into which a pipe of clear spring water is constantly flowing. In this cistern is placed a cylinder, about two feet long, set thick round with rows of iron spikes, standing as near as they can to one another without touching. At the bottom of the trough there are corresponding rows of spikes. The cylinder is made to whirl round with inconceivable rapidity, and with these iron teeth rends and tears the cloth in every possible direction; till, by the assistance of the water, which continually flows through the cistern, it is thoroughly mashed, and reduced to a fine pulp; and by the same process all its impurities are cleansed away, and it is restored to its original whiteness. This process takes about six hours. When they wish to give the paper a bluish cast, they put in a little smalt. This fine pulp is next put into a copper of warm water. It is the substance of paper, but the form must now be given it; for this purpose they use a mould. It is made of wire, strong one way, and crossed with finer. This mould they just dip horizontally into the copper, and take it out again. It has a little wooden frame on the edge, by means of which it retains as much of the pulp as is wanted for the thickness of the sheet, and the water runs off through the interstices of the wires. Another man instantly receives it, opens the frame, and turns out the thin sheet, which has now shape, but not consistence, upon soft felt, which is placed on the ground to receive it. On that is placed another piece of felt, and then another sheet of paper, and so on, till they have made a pile of forty or fifty.

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They are then pressed with a large screw press, moved by a long lever, which forcibly squeezes the water out of them, and gives them immediate consistence. There is still, however, a great deal to be done. The felts are taken off, and thrown on one side, and the paper on the other, whence it is dexterously taken up with an instrument in the form of a T, three sheets at a time, and hung on lines to dry. There it hangs for a week or ten days, which likewise further whitens it, and any knots and roughness it may have, are picked off carefully by the women. It is then sized. Size is a kind of glue; and without this preparation the paper would not bear ink; it would run and blot as you see it does on gray paper. The sheets are just dipped into the size and taken out again. The exact degree of sizing is a matter of nicety, which can only be known by experience. They are then hung up again to dry, and when dry taken to the finishing-room, where they are examined anew, pressed in the dry-presses, which gives them their last gloss and smoothness; counted up into quires, made up into reams, and sent to the stationers, from whom we have it, after he has folded it again and cut the edges; some, too, he makes to shine like satin, by glossing it with hot plates. The whole process of paper-making takes about three weeks.

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LESSON LXXIX.

ON PRAYER.

I often *say* my prayers;
  But do I ever *pray*,
Or do the wishes of my *heart*
  Dictate the words I say?

'Tis useless to implore,
  Unless I feel my need,—
Unless 'tis from a sense of want,
  That all my prayers proceed.

I may as well kneel down,
  And worship gods of stone,
As offer to the living God
  A prayer of *words* alone.

For words without the heart,
  The Lord will never hear;
Nor will he e'er that child regard,
  Whose pray'rs are insincere.

Lord, teach me what I want,
  And teach me how to pray;
Nor let me e'er implore thy grace,
  Not feeling what I say.

Yet remember, you who read this, you are not to neglect your prayers—because you do not feel *inclined* to pray: but this little hymn is to show you the wickedness of pretending to *pray* to the great God, while you are thinking all the time

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about something else. Before, then, you begin your prayers, you must ask God to give you his Holy Spirit, that you may not draw nigh to him "with your *lips*, while your *hearts* are far from him."

Never be in a hurry to say your prayers,—but think a little while, before you kneel down, what you are about to do. You are going to speak to that Almighty Being, "who looketh upon the *heart*," and who sees whether we think of what we say, or care for what we ask.

LESSON LXXX.

TRY AGAIN.

"Try again" is a very useful maxim to old and young, rich and poor; and a very great deal will be got by all those who will put this short rule into practice.

I would not give a fig for the boy who can sit whining and pining over a sum that happens to be wrong, or a lesson that is rather more difficult than common: why he has nothing to do but to *try again* heartily, and his sum will soon be done correctly, and his difficult lesson learned perfectly.

You have read of Columbus, who discovered the New World. When he first set sail, what difficulties he had to conquer, and how often he was disappointed! Day after day he tried, and "tried again," till at last his seamen were so tired and disappointed, that they threatened to throw him overboard. Still he "tried again," and persevered till he discovered America.

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But you must remember, that you may make a bad use of a good maxim, just as you may of any thing else that is good. Many people have made a bad use of "try again."

There was once a man who took a rash leap over a large piece of timber, and hurt his leg: "What a fool am I," said he, "not to be able to leap over a piece of timber; I will *try again*." So he tried again, and hurt himself worse than before. This provoked him, and he tried once more, and in doing this his leg was so injured, that it gave him pain until his dying day.

You may see by this, that you should only try again, when the thing you wish to do, or to get, is good and worth trying for, if not, it is foolish to try for it at all.

Whatever you set about, do not be easily disheartened. If a thing is worth beginning, it is worth finishing; and to begin what we cannot finish, is a proof that we are either foolish in beginning it, or unwise in going on with it.

Think well over what you undertake, before you set to work, and "try again," till you succeed. If you follow this maxim, you are almost sure of success.

LESSON LXXXI.

NATURAL AFFECTION OF ANIMALS.

I have always great pleasure in seeing the affection which animals have for their offspring, and which sometimes shows itself in an extraordi-

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nary and incongruous manner. A hen that has hatched young ducks, will follow them in her agony into the water, and will sacrifice her life to preserve the lives of her chickens. A fox, or rather a vixen, has been known to carry one of her cubs in her mouth, when she has been pursued by hounds; and whoever has seen a dog break into a covey of partridges, will have had one of the strongest proofs I know of the force of natural affection.

An instance of parental affection in a bird was recently related to me, which gave me much pleasure. A gentleman, in my neighbourhood, had directed one of his waggons to be packed up with sundry hampers and boxes, intending to send it to Worthing, where he was going himself. For some reason his going was delayed, and he, therefore, directed that the waggon should be placed under a shed in his yard, packed as it was, till it should be convenient for him to send it off. While it was in the shed, a pair of robins built their nest among some straw in the waggon, and had hatched their young, just before it was sent away. One of the old birds, instead of being frightened away by the motion of the waggon, only left its nest from time to time, for the purpose of flying to the nearest hedge for food for its young, and thus alternately affording warmth and nourishment to the nest, till it arrived at Worthing. The affection of this bird being observed by the waggoner, he took care in unloading not to disturb the robins' nest; and my readers will, I am sure, be glad to hear that the robin and its young ones returned safe to Walton Heath, being the place whence they had set out.

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Whether it was the male or female robin which kept with the waggon I have not been able to ascertain, but most probably the latter, as what will not a mother's affection induce her to perform? The distance the waggon went in going and returning, could not have been less than one hundred miles.

JESSE'S *Gleanings.*

LESSON LXXXII.

ILLUSTRATIONS OF SCRIPTURE—*continued.*

Ca-na-an	dis-tin-guish-ing	jea-lous
wan-der-ing	cha-ri-ta-bly	plough
i-dol-a-trous	law-giv-er	dis-pen-sa-tion
muz-zle	in-spir-ed	wil-der-ness

During the wanderings of the Israelites in the wilderness, besides the moral law they received from Moses, their divinely inspired lawgiver, many directions, not only concerning their religious observances, but also about their domestic habits, and ways of life. Most of these commands appear to have been given for the purpose of distinguishing the chosen people of God from the idolatrous nations around them; their dress, their food, and almost every thing about them, were to be different from those used by the "people of the land,"—as the wicked inhabitants of Canaan are called in Scripture.

But some of the directions contained in the law of Moses, seem to have had no other view than

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that of enforcing humanity and kindness, both to man and beast. This was the intention of a command which at first appears puzzling to us—"Thou shalt not muzzle the ox when he treadeth out the corn." Now you will perhaps say, "But when do oxen tread out corn?" With us indeed they never do so; unless they get into a corn-field by accident; but in the east, corn is to this day threshed, or separated from the husk, by means of oxen.

In some places a frame of wood made rough at the bottom with stones or iron, is dragged by the oxen over the sheaves of corn spread out on the barn-floor. In other parts of the east the manner of threshing is still more simple; the oxen, yoked two and two together, are driven up and down over a level spot of ground, upon which the sheaves are placed, and thus by the trampling of their feet, the chaff and straw are separated from the grain. Probably both these methods were used by the Israelites: in both you see that oxen were used. The command not to *muzzle the ox* (that is to cover up his mouth), so as to prevent him from snatching an occasional mouthful during his labour, was given to teach them humanity, and to show them that they ought not to deprive these useful animals of a small share of the corn which they helped to prepare for man.

Several other commands are found in the law of Moses, whose object was, like this, to prevent domestic animals from being neglected or harshly used. For instance, though the Jews were commanded to keep the sabbath so strictly, that not a fire was to be lighted in their houses, nor food to

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be dressed on that day; yet they were enjoined not to omit, under pretence of keeping the sabbath, the practice of leading out their ox or their ass to give him water.

If then the laws to enforce kindness to animals were so minute and so numerous, you may suppose, that those intended to make men kind and considerate to each other, were not less so. One or two of these I will mention; they were desired, in reaping a field of corn, not to reap into all the corners, or gather up every scattered ear, but to leave the gleanings for the poor and the stranger. The same thing was commanded in respect of the vineyards—they were to leave a few grapes from their abundance, for those who were in want. But besides these outward acts of kindness, they were also desired in the law to *feel* charitably and kindly towards each other—to love their neighbour as themselves; that is to say, to behave to others as if they loved them, and to banish all angry and jealous thoughts from their hearts. "Thou shalt not hate thy brother in thy heart" was one of the commands given to the Israelites, through Moses, who received it from God.

And we ought to obey this command, just as much as the Israelites, for it is amongst the chief commands of our Lord Jesus Christ, not only that we do not hate our brother, but that we love one another, as He has loved us.

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LESSON LXXXIII.

THE SNOW SLIP IN THE ALPS.

in-dus-tri-ous	ma-gis-trate	suf-fi-ci-ent
im-pass-a-ble	skel-e-ton	where-with
ir-re-sist-i-ble	in-ter-ro-ga-ting	ex-pir-ed
pro-dig-i-ous	a-gon-i-zing	tor-rent

The country where the accident which I am about to relate happened, is situated towards the south of Europe, full of rocks and mountains, so excessively high, that the snow never melts upon their tops, even in summer. The valleys between these mountains are inhabited by a brave and industrious people; the sides of them also are cultivated, but at the tops, the ice and snow continually increase.

During a great part of the winter, the weather is intensely cold, and the inhabitants confine themselves within their houses, which they make very comfortable.

Almost all the roads are then impassable, and snow and ice afford the only prospect. But when the year begins to get warmer, the snow is frequently thawed on the sides of the mountains, and also undermined and loosened by the water-springs which frequently pour down with irresistible fury. Hence, it sometimes happens, that such prodigious masses of snow fall down, as are sufficient to bury cattle, and houses, and even villages beneath them.

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It was in the neighbourhood of these prodigious mountains, which are called the Alps, that on the 19th of March, 1755, a small cluster of houses was entirely overwhelmed by two vast bodies of snow that tumbled down upon them from a great height. All the inhabitants were then within doors, except one Joseph Rocchia, and his son, a lad of fifteen, who were on the roof of their house, clearing away the snow which had fallen for three days incessantly. A priest going by to church, advised them to come down, having just before observed a body of snow tumbling from the mountain, towards them. The man descended with great precipitation, and fled with his son, he knew not whither; but scarcely had he gone thirty or forty steps before his son, who followed him, fell down; on which, looking back, he saw his own and his neighbours' houses, in which there were twenty-two persons in all, covered with a high mountain of snow. He lifted up his son, and reflecting that his wife, his sister, two children, and all his effects were thus buried, he fainted away; but, soon reviving, got safe to a friend's house at some distance.

Five days after, Joseph being perfectly recovered, got upon the snow, with his son, and two of his wife's brothers, to try if he could find the exact place where his house stood; but, after many openings made in the snow, they could not discover it. The month of April proving hot, and the snow beginning to soften, he again used his utmost endeavours to recover his effects, and to bury, as he thought, the remains of his family. He made

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new openings, and threw in earth to melt the snow, which, on the 24th of April, was greatly diminished. He broke through ice six English feet thick, with iron bars, thrust down a long pole, and touched the ground, but evening coming on, he desisted.

The next day, the brother of his wife, who had heard of the misfortunes of the family, came to the house where Joseph was, and, after resting himself a little, went with him to work upon the snow, where they made another opening, which led them to the house they searched for; but finding no dead bodies in its ruins, they sought for the stable, which was about two hundred and forty English feet distant, which, having found, they heard the cry of "Help, my dear brother!" Being greatly surprised, as well as encouraged by these words, they laboured with all diligence, till they had made a large opening, through which the brother immediately went down, where the sister, with an agonizing and feeble voice, told him, "I have always trusted in God and you, that you would not forsake me." The other brother and the husband then went down, and found, still alive, the wife, about forty-five, the sister, about thirty-five, and the daughter, about thirteen years old. These they raised on their shoulders to men above, who pulled them up as if from the grave, and carried them to a neighbouring house: they were unable to walk, and so wasted, that they appeared like mere skeletons. They were immediately put to bed, and gruel of rye-flour and a little butter was given to recover them.

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Some days after, the magistrate of the place came to visit them, and found the wife still unable to rise from bed, or use her feet, from the intense cold she had endured, and the uneasy posture she had been in. The sister, whose legs had been bathed with hot wine, could walk with some difficulty, and the daughter needed no further remedies.

On the magistrate's interrogating the women, they told him, that on the morning of the 19th of March, they were in the stable, with a boy of six years old, and a girl of about thirteen. In the same stable were six goats, one of which having brought forth two dead kids the night before, they went to carry her a small vessel of rye-flour gruel: there were also an ass, and five or six fowls. They were sheltering themselves in a warm corner of the stable till the church bell should ring, intending to attend the service. The wife related, that wanting to go out of the stable to kindle a fire in the house of her husband, who was clearing away the snow from the top of it, she perceived a mass of snow breaking down towards the east, upon which she went back into the stable, shut the door, and told her sister of it. In less than three minutes they heard the roof break over their heads, and also a part of the ceiling. The sister advised them to get into the rack and manger, which they did. The ass was tied to the manger, but got loose by kicking and struggling, and threw down the little vessel, which they found, and afterwards used to hold the melted snow, which served them for drink.

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Very fortunately the manger was under the main prop of the stable, and so resisted the weight of the snow. Their first care was to know what they had to eat. The sister said she had fifteen chestnuts in her pockets; the children said they had breakfasted, and should want no more that day. They remembered there were thirty-six or forty cakes in a place near the stable, and endeavoured to get at them, but were not able for the snow. They called often for help, but were heard by none. The sister gave the chestnuts to the wife, and ate two herself, and they drank some snow water. The ass was restless, and the goats kept bleating for some days, after which they heard no more of them. Two of the goats, however, being left alive, and near the manger, they felt them, and found that one of them was big, and would kid, as they recollected, about the middle of April; the other gave milk, wherewith they preserved their lives. During all this time, they saw not one ray of light, yet, for about twenty days, they had some notice of night and day, from the crowing of the fowls, till they died.

The second day, being very hungry, they ate all the chestnuts, and drank what milk the goat yielded, being very near two quarts a day at first, but it soon decreased. The third day they attempted again, but in vain, to get at the cakes; so resolved to take all possible care to feed the goats; for just above the manger was a hay-loft, where, through a hole, the sister pulled down hay into the rack, and gave it to the goats as long as she could reach it, and then, when it was beyond her reach, the

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goats climbed upon her shoulders, and reached it themselves.

On the sixth day the boy sickened, and six days after desired his mother, who all this time had held him in her lap, to lay him at his length in the manger. She did so, and taking him by the hand, felt it was very cold; she then put her hand to his mouth, and finding that cold likewise, she gave him a little milk; the boy then cried, "Oh! my father is in the snow! Oh! father! father!" and then expired.

In the meanwhile, the goat's milk diminished daily, and, the fowls soon after dying, the women could no longer distinguish night from day; but according to their reckoning, the time was near when the other goat would kid; this she accordingly did soon, and the young one dying, they had all the milk for their own subsistence; so they found that the middle of April was come. Whenever they called this goat, it would come and lick their faces and hands, and gave them every day two quarts of milk; on which account they still bear the poor creature a great affection.

This was the account which these poor people gave to the magistrate of their preservation.

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LESSON LXXXIV.

HEAVEN, OR THE BETTER LAND.

I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother, oh! where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs?
Not there, not there, my child!

Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?
Not there, not there, my child!

Is it far away in some region old,
Where the rivers wander o'er sands of gold,
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?
Not there, not there, my child!

Eye hath not seen it, my gentle boy!
Ear hath not heard its deep song of joy;

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Dreams cannot picture a world so fair;
Sorrow and death may not enter there.
Time doth not breathe on its fadeless bloom;
For beyond the clouds and beyond the tomb,
It is there, it is there, my child!

LESSON LXXXV.

THE NORTHERN SEAS.

fish-er-y	Feb-ru-a-ry	north-ern
ice-berg	Au-ro-ra	en-li-ven-ed
dis-cov-er-ies	Bo-re-a-lis	Brit-ish
No-vem-ber	me-te-ors	sai-lor

Those who are engaged in the whale-fishery often visit the Northern Seas, and encounter great hardships and dangers there. But ships have also been sent into the Polar Sea to make discoveries for the use of our country, and sailors were very glad to go there, for they knew they should see many wonderful and curious things. Great care was taken to provide warm clothing for them, and strengthening wholesome food, and plenty of fuel. A ship, called the Hecla, was sent some years ago, under the command of Captain Parry, for the purpose of making discoveries.

As the crew or sailors approached these northern regions, they saw vast ice-bergs or islands of ice floating about, and they were often in great danger of being run down by them. These ice-bergs are

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described as looking very beautiful; sometimes like huge, clear, sea-green rocks, crested with snow. At other times like flat plains of ice. By the end of September, the sailors were completely frozen up in the ocean; masses of ice formed around them, and they were unable to move their ship for nearly eleven months.

For about three months of this period, the sun never rose. He set on the 4th day of November, and did not rise till the 1st or 2nd of February; I forget which.

A little while after he set, and before he rose, it was twilight; the sun's rays continuing to be faintly reflected both after he set, and before he rose. So that the total darkness lasted about six weeks.

These six weeks must have seemed strange and awful to British sailors, though not so dreary as you would suppose. For in those regions, the sky is enlivened by all sorts of brilliant lights, by meteors or flashes of light darting through the sky, as we sometimes see in the heavens of our country; and also by those lights which were described in the lesson on Europe, and called the Aurora Borealis, or northern dawn—lights which assume all sorts of shapes, and the most lovely colours; and when these fade they have the stars.

In these regions, especially near the shore, several kinds of sea-fowl are found. There is the great white bear, sheltering her cubs in some icy cave. The white fox, and even wolves are to be found here. The huge whale flounders among the ice, and the gentle seal lies under shelter of the

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cliffs. But with all these strange and curious objects, I dare say the crew of the Hecla were not sorry to return to our green islands, our short days and nights, and our more genial climate.

LESSON LXXXVI.

THE NORTHERN SEAS.

Up! up! let us a voyage take,
  Why sit we here at ease?
Find us a vessel tight and snug,
  Bound for the Northern Seas.

I long to see the Northern Lights,
  With their rushing splendours fly;
Like living things with flaming wings,
  Wide o'er the wond'rous sky.

I long to see those ice-bergs vast,
  With heads all crowned with snow;
Whose green roots sleep in the awful deep,
  Two hundred fathoms low.

I long to hear the thund'ring crash
  Of their terrific fall,
And the echoes from a thousand cliffs,
  Like lonely voices call.

There shall we see the fierce white bear,
  The sleepy seals aground,
And the spouting whales, that to and fro
  Sail with a dreary sound.

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There may we tread on depths of ice,
  That the hairy mammoth hide,
Perfect, as when in times of old,
  The mighty creature died.

And while the unsetting sun shines on
  Through the still heaven's deep blue,
We'll traverse the azure waves, the herds
  Of the dread sea-horse to view.

We'll pass the shores of solemn pine,
  Where wolves and black bears prowl;
And away to the rocky isles of mist,
  To rouse the northern fowl.

And there in wastes of the silent sky,
  With silent earth below,
We shall see far off to his lonely rock,
  The lonely eagle go.

Then softly, softly will we tread
  By inland streams to see,
Where the corm'rant of the silent north,
  Sits there all silently.

We've visited the northern clime,
  Its cold and ice-bound main,
So now, let us back to a dearer land—
  To Britain back again.

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LESSON LXXXVII.

ANECDOTES OF ELAU, A PAPUAN GIRL.

Er-ro-man-ga	in-tel-li-gent	Ply-mouth
He-bri-des	un-for-tu-nate-ly	Su-ma-tra
il-lu-min-a-tion	re-tain-ed	con-sump-tion

You may remember reading in one of your former lessons, an account of Ungka, the ape of Sumatra; in that story, a little girl is mentioned who was on board the same ship, and of whom Ungka was very fond. This was the child whose history I am going to relate. Elau (for that was her name) was born in Erromanga, one of the New Hebrides, islands in the South Pacific Ocean. She was of the Papuan race, a people so called from Papua, or New Guinea, and who inhabit a great number of the Islands of Australasia. Travellers have much difficulty in becoming at all acquainted with them, as they are exceedingly fierce and barbarous. The different tribes are always at war with each other, and not only kill, but even eat the flesh of those whom they have taken in battle.

It appears that poor little Elau narrowly escaped meeting with this dreadful fate, for she and several other children had been taken prisoners by a tribe which was at war with their own, and she was only saved by the kindness of some of the natives of another island, who preserved her life and took her out of the hands of her cruel enemies. Soon after, Mr. Bennett brought her on board the ship in

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which he was visiting Erremanga and the neighbouring islands. At this time Elau was only six years' old; though she came of such a barbarous race, she was a gentle, intelligent child, and during her voyage to England, gained the hearts of all who were on board. In person, she was certainly very unlike the rosy children of our country—her skin was a tawny brown, and her hair grew in small distinct tufts, which curled so closely as to appear much shorter than they really were this kind of hair is peculiar to the Papuan race. But though her colour and features were unlike ours, this little girl had much mildness and good-humour in her disposition, which were expressed in her face, and you may depend upon it, these are the best ornaments a face can have.

On arriving in England, she was placed under the care of a lady at Plymouth, who was very kind to her, and instructed her in many things, above all, in that knowledge so far more valuable than any other—the knowledge of God, for all the inhabitants of her native country were (as I need hardly tell you) idolaters. Elau had learned to speak English tolerably while on board ship, and after her arrival in Plymouth, she soon learned to read and work; she was both intelligent and docile, and, therefore, made rapid progress in every thing which her kind friends taught her. She retained more distinct recollections of her native island than could have been expected, considering her extreme youth when she was taken away. One day, seeing the servant of the lady with whom she lived, engaged in cooking, she described to her

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the manner of cooking in Erromanga, saying in her imperfect English. "They no cook fish like you at Erromanga, but father dug pit, make fire there, put fish in, and cover over with earth;" this is, indeed, the mode of cooking, not only at Erromanga, but also among all the islands of the Pacific.

She did not appear to have any wish to return to her country, and if any one expressed a wish to visit it, in her presence, she always said that he had better not, for "They very bad people at Erromanga, they make kill and eat you." Elau was once much frightened at the sight of a bonfire and illuminations, which she had been taken to see as a treat on some occasion; it was afterwards found that the cause of her terror was, that the sight of the fire recalled to her mind the scenes she had witnessed in her infancy at Erromanga, when the barbarous tribes set fire to the huts of their enemies, and murdered the sleeping inhabitants. How thankful should the children be in our happier country, where they are not exposed to such scenes of horror!

Elau was very fond of having young companions to play with, and by her obliging conduct, she soon made friends of the little English girls, who were somewhat startled at first by her strange appearance; but they soon found that the Papuan girl was more good-tempered and gentle than some of themselves, and that the disposition makes more real difference than the colour of the skin. Every thing that was given to Elau she would share with her friends, and in dividing playthings or cakes

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among them, she would often deprive herself, rather than let one of them go without.

This interesting child, unfortunately, only lived to be ten years' old; she then died of consumption, much regretted by all who knew her. She was very patient during her long illness, and very grateful to those who attended upon her; she died in the hope that it would please God to take her to heaven through the mercy of her Saviour; she was, therefore, far happier than if she had spent a long life in her own country, where she never would have learnt to know God, or to have any hopes of a better world after her death.

LESSON LXXXVIII.

THE CONTRAST.

op-por-tu-ni-ty	dis-as-ter	mon-i-tress
dis-tur-bance	be-wail-ing	sup-pres-sing
per-sis-ted	grad-u-al-ly	cheer-ful-ly

Bridget Neil and Honor Clancy were two girls of nearly the same age, living in the same village, and situated in most respects very much alike. Yet, had they lived in different countries, they could hardly have been more unlike in their habits and ways of thinking than they were. In order to show you how differently people may behave in nearly similar circumstances, I will describe the events of one day, which may serve as a pretty fair specimen of the lives of these two girls.—It was a cold, drizzling morning in autumn, Bridget's mother was lighting

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the fire, or rather trying to light it, for the sticks were damp and would not burn, the children were still in bed, when presently a fretful cry was heard from the cradle. "Bridget," said Mrs. Neil, "the baby is awake, you must get up and take him." "It is so cold," answered Bridget, in a complaining tone, "I do not like to get up yet, and the baby is so cross!" "I cannot leave the fire," said her mother. "Well, but Susan might take him," persisted Bridget. "No, Susan is not strong enough; and indeed, Bridget, I do not think it is a very great hardship to hold your little brother for half an hour; I wish you may never have any thing more disagreeable to do." Bridget at length obeyed, and began to dress herself, grumbling all the time. When she took the baby out of the cradle, her manner was so rough, that his fretful wail was changed into loud screams. "Bridget, do be more gentle with the poor little fellow," said her mother. "I cannot help his crying," replied Bridget, pettishly; "I believe there was never a more tiresome child!" "My dear," said Mrs. Neil, "when you were a baby, you were just as troublesome as poor Charley is now;" she might have added, "you are so still, in a different way," but she thought it best to say very little when Bridget was out of temper. The fire having at last burned up, she took the baby herself, and when she had soothed him into good humour she placed him on the ground under the care of one of his little brothers. "Now, Bridget," said she, "I have put the stirabout on the fire, and while I dress the little ones, you can take the spoon and keep stirring it."

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"Oh! mother," cried Bridget, "I don't like stooping over the fire, and the hot spoon burns my fingers!" Her mother saw that the breakfast would be spoiled if she left it to Bridget's care, so she ran to take the spoon herself. Presently the father came in from his work, and was not very well pleased to find his breakfast not ready, and the children running about half dressed. "How is this?" said he to his wife; "why, instead of attempting to do two things at once, do you not make Bridget help you? surely she is old enough to be of some use!" "Ah," said Mrs. Neil, "Bridget *might* be a great comfort to me, but I cannot say she *is*."

When Honor awoke that morning, she found that her mother was still asleep, though it was past their usual hour for rising. Honor was just going to call her, but recollecting that she had been washing the day before, and was much fatigued, she thought she would light the fire first. She had scarcely finished doing this, when the younger children awoke, and their noise soon roused their mother, who began lamenting that she had overslept herself, when she perceived that the fire was already lit, and that Honor was busy dusting the room. "You are a dear good girl to save me all that trouble," said she, "but I am afraid your father will be here before breakfast is ready—and you will be late for school too!" "Oh I hope not, dear mother," said Honor cheerfully, "we will do our best." She was indeed so active that when her father came in, he found the room neat and comfortable, his breakfast awaiting him, and the children, with clean faces and neatly combed hair,

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just going to set out for school. But poor Honor had first to take her little brothers and sisters to the infant school, and then to walk some distance further to her own. "If I were alone," thought she, "I could run, but children do walk so slow! however, I must not be cross to them, it is no fault of theirs that we happen to be late this morning."

At last they reached the infant school, and having left her charge there, Honor ran as fast as she could, hoping still to be in time. But the moment the school door was opened, she saw that the girls were all assembled, and the first words the mistress said to her were, "You are late, Honor; I am sorry to say you must lose your place." Honor did not attempt to excuse herself, as she knew that the mistress made it a rule never to listen to any excuses for lateness at school, which would indeed have been an endless business among so many girls. She silently took her book and began studying her lesson. When they stood up to read, she saw that the girl who was next above her, was Bridget Neil, who had come to school in good time, and had got a step higher in her class. Now Bridget lived much nearer to the school than Honor, so she had no great merit in being in time; and we have seen that she had been neither active nor good-humoured at home, yet she gained a place,—while Honor, who had been trying to do her duty, and whose kindness for others had made her late, lost one. This seems very hard; but we must not expect to be always rewarded for doing our duty, or even never to suffer unjustly, though the consciousness

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of having acted well, affords more true satisfaction than any reward, and should be a cause of deep thankfulness to Him, through whom alone we are enabled to do right.

Part Second.

Though Honor was sorry that the schoolmistress should think she had been idle or lazy, she knew that a good character is not to be lost by one act of carelessness: she had long borne a good character at school, and she determined to preserve it. She took more pains than usual at her lessons, and gained a word of praise for her neat work. Bridget was also more diligent than usual, for having begun well, she felt anxious to go on so; but unhappily when she was going to work, she discovered that one of her companions had taken her thimble by mistake. At this trifle Bridget lost her temper, she declared the thimble had been taken on purpose, and though several times reproved by the monitress, she continued to scold so violently, that the mistress left the class she was instructing, to inquire into the cause of the disturbance. After a severe reprimand, Bridget was desired to sit apart from the rest during the remainder of the school hours, and as her ill humour made her pay very little attention to her work, she was obliged to stay half an hour later than usual to do a part of it over again. When, at last, she went home, she found that the family had done dinner. You may suppose this discovery did not improve poor Bridget's temper, she was already beginning to vent her unpleasant

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feelings on her little brother, who happened to stand in her way, when her mother came in. "I was sorry not to wait for you, Bridget," said she, "but your father was in a hurry to go back to his work; however, I have put some potatoes by the fire to keep warm for you." Bridget was softened by her mother's kindness; she thanked her, and a smile appeared on her face, but, alas! it did not remain there long. She was washing the plate after having eaten her dinner, when one of her little sisters asked her what had made her so late home; "I am not going to tell you, child," said she angrily. "Were you naughty at school?" said little Susan; it must be allowed that this was a provoking question, and it would, therefore, have been wisest to return no answer, but Bridget had not this self-command, her answer was a violent blow. Susan ran sobbing to her mother, the other children crowded round to know what was the matter, in short, the whole house was in confusion. Mrs. Neil at length restored peace, but she could not restore cheerfulness. The children returned to their play, but it was now without spirit. Bridget sat idly by the fire; her mother was busy ironing, and would have been glad of her assistance in heating the irons, but she dreaded asking her to do any thing just then. "I would rather," thought she, "overtire myself, than have any more disputes to-day." The afternoon was a long one to all the party, but especially to Bridget, she felt so unhappy that she thought she really would try and do better in every respect the next day. But she forgot that no time is like the present. In the evening, when her mother was hush-

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ing the baby to sleep, she told Bridget to put one of her little brothers to bed. Bridget obeyed, but the little fellow, who remembered his sister's violence in the afternoon, was afraid of her, and would not let her undress him. Here was a fine opportunity for self-command and gentleness, but Bridget did not make use of it; she gave the child a rough shake, and told him she would never do any thing for him again. Poor Mrs. Neil sighed deeply as she once more endeavoured to make matters smooth. When all was quiet and the children were in bed, she talked with Bridget for some time on the unhappiness which she brought both on herself and her family by her conduct. What effect her mother's advice had on Bridget, I do not know; certainly she went to bed not very well pleased with herself. She looked back on the day she had passed, and it seemed a day of misfortunes; every body she thought was cross, and every thing turned out unlucky. Yet she could not but own to herself that nothing very remarkable had happened, and that the trials she had encountered, were not peculiar to herself, but the lot of every girl and man and woman, viz., that some things are said and done which they do not like.

But we must return to Honor Clancy. She left school in high spirits, and ran merrily down the path that led to her home. The sun was shining brightly, and she forgot that it had been raining in the morning, and that the ground was very slippery. She had not gone far when she fell flat upon her face. The shock sobered her spirits, and though she was not hurt, her frock was covered with mud

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from top to bottom, "And it is Monday morning!" thought she; "my clean frock! what shall I do?" She was very near complaining aloud of her unlucky fate, but checked herself in time, and resolved to remedy the disaster instead of bewailing it.

When she reached home, she told her mother what had happened, and expressed her sorrow for her carelessness. "Indeed, Honor," said Mrs. Clancy, "I am quite vexed that you met with such an accident to day, for I wanted to send you with some eggs to the Grove, and now you are not fit to be seen." This was a severe disappointment to Honor, for an errand to the Grove was one of her greatest pleasures: the lady who lived there was very kind to her, and frequently gave her apples for her little brothers, or books for herself, and sometimes when she was busy in her garden, she would let Honor assist her in weeding, &c., telling her meanwhile the names and properties of the plants and flowers. The thought that she had lost the chance of such pleasure through her own giddiness, increased Honor's vexation, but she had the habit of self-command, and though she felt as much annoyed as Bridget did when she found that they had dined without her, no one would have guessed it from her face or manner. She began to wash her frock, saying good-humouredly, "Well, mother, I suppose one of the boys must go instead of me to-day." When the effort of subduing her vexation was over, Honor did not feel very unhappy; at any rate she spoiled the comfort of no one else by fretting over her disappointment, and that was a great point. In trying to *appear* cheerful

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for the sake of others, she gradually *became* really so, and was soon heard singing gaily over her wash-tub as if nothing had been amiss.

When night came, having assisted her mother in putting the children to bed, she was just going to take her place beside them, when she heard her father say, "Wife, I quite forgot to tell you that I have torn the flap of my coat nearly off; it caught on a thorn in the hedge as I was coming home this evening; do you think you can make it decent for me against to-morrow morning?" Mrs. Clancy was going to reply, when she was interrupted by Honor, who had already got out her needle and thread. "Let me do it, mother," said she; "I know you have got the headache." "But you cannot, my child, you are so tired, your eyes are half closed with sleepiness." "Oh no! indeed," said Honor, suppressing a yawn, "I am wide awake, and I shall not be long about it." She took the coat from her father as she spoke, and began stitching away with all her might. Her parents stood for a moment watching her, and then giving her an affectionate kiss, they bade her good night. Honor remained some time longer at her solitary task, but it was finished at last, and when she lay down to sleep after making her evening prayer, though her eyes were heavy, yet her heart was light. So ended the day with Honor Clancy.

Now Bridget and Honor had met with much the same kind of trials, and this one day may well represent the probable course of their life, and of the life of all of us. Crosses and accidents from things without—trials and rubs from things within—from those who love us, and from those who

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love us not; but they who make the best of it, like Honor, will find their lives happy in spite of all these things, for they will be doing the will of God.

LESSON LXXXIX.

MANUFACTURE OF SALT.

ma-nu-fac-ture	earth-en-ware	tam-ar-ind
e-va-por-ate	an-gu-lar	rho-do-den-dron
cla-ri-fied	im-pu-ri-ties	con-di-ment
e-nor-mous	cir-cu-lar	Mah-rat-ta

It is natural to suppose that a substance so necessary to the comfort of mankind as salt, would be found liberally provided, and widely distributed over the surface of the earth; and in reality, nothing with which we are acquainted, if we except the air we breathe, is placed more nearly within our reach. The ocean, with which nearly four-fifths of the surface of the globe is covered, is a vast store-house of this valuable condiment; but in addition to this, those inhabitants of the earth, who are placed at a distance from the sea, find their country studded with salt, either in solid masses, or dissolved in water in inland lakes, or gushing from the solid rocks in springs of brine.

The means employed for extracting the salt from the water, vary according to circumstances. In hot countries, such as Spain, &c., the sea-water is merely exposed to the action of the sun, until the water has evaporated, and the salt procured by

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this means is considered far superior to every other kind, for the purpose of preserving animal food: it is called *bay-salt*. In climates such as that of England, where the rays of the sun are not sufficiently powerful, the sea-water, which has been partially evaporated in large shallow pits formed in the earth, called *salt-pans*, is poured into enormous coppers, and boiled for the space of four or five hours: during the process of boiling, a large quantity of bullocks' blood is stirred into the liquid; this, as it rises to the surface, brings with it all the impurities: it is then skimmed off, and the remaining liquid is found to be beautifully clear and transparent. The process of boiling has, of course, reduced the contents of the copper to at least one half, and the liquid begins to form those little angular forms, called crystals; the vessel is again filled up, and the brine again boiled and clarified: this is repeated three or four times. After this the fire is damped, and kept very low for twelve or fourteen hours; by this time nearly the whole of the moisture has passed off in the form of vapour or steam, and the salt is removed, and after having been drained, is placed in the store-houses.

Several of the uses to which salt is applied, are well known to all; particularly its power of preserving meat from putrefaction, and its rendering palatable many, otherwise, insipid kinds of food; but other purposes to which it is applied, are not, perhaps, so well known.

The ancient inhabitants of several parts of Africa and Arabia, employed large slabs of the rock-salt, with which their country abounds, instead of stones, in the building of their dwellings, and these pieces

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were easily cemented together, by merely sprinkling the joints with water, which, dissolving part of the two surfaces that opposed each other, formed the whole, when dry, into one solid block.

Salt is so prepared by the chemist, as to be used in various other ways, and in the production of a great variety of useful, and, apparently, dissimilar substances: among these, we may notice glass, bleaching-powder, Epsom and Glauber's salts, patent yellow glazing for earthenware, which are all composed in a greater or less degree of this useful mineral, or obtained by means of it; it is also used in some places as a manure, and in the feeding of cattle and horses.

The salt lake of Loonar in the East Indies is looked upon as one of the wonders of nature. The following description of it has been given. After describing the commencement of his journey, the narrator says, "Upon emerging from the shaded and gently ascending path, along which our road lay, we approached a low and lengthened mound, the summit of which having been attained, a most romantic and interesting spectacle was presented to us. Beneath our feet, and at the bottom of a mighty chasm, lay a deep, still lake, the waters of which were slightly ruffled by the breeze, and beautifully tinted by the rays of the setting sun; it was of a circular form, and hemmed in on every side by cliffs which prevent completely the egress of its waters. The rocks which surround this interesting piece of water, cannot come under the denomination of hills, for they do not, in any part, tower above the level of the surrounding country; they merely form the sides of an immense caldron, the

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circumference of which is about five miles. A solitary spring, of some magnitude, dashes in a small cascade from the eastern face of the rocks, and pours its waters into an artificial stone-tank, issuing from which it forms another cataract, of about fifty feet in height, before it rushes on its turbid course to join the waters of the lake.

"The whole landscape, though confused, is extremely pleasing. The dark green surface of these sunken waters, strongly reflects the graceful forms of the princely fan-leaved palms, which fringe the margin, and advance their lofty stems over the waters of the lake. The sloping enclosure of rocks is covered half-way up with mango and tamarind trees, interspersed with the laurel-leaved rhododendron, which here attains a height of ten feet. This spot is seldom or never visited by the inhabitants of the neighbouring village, from a dread of tigers which inhabit the jungle around it, and the audacity of our small party in tasting the waters of the lake, was looked upon by the villagers as the grossest presumption and fool-hardiness. The weather-worn appearance of the buildings around the spring, sufficiently indicates that it has long been the seat of Hindoo worship. At this time, however, the small stone-tank exhibited a lively and interesting sight. Crowds of Mahratta women were employed in washing their clothes, lightening their labour with singing, whilst a solitary and aged Brahmin poured his evening libation on an uncouth statue.

"About six years ago, before the commencement of the late Mahratta war, the annual revenue which arose from the collection of the saline crust on the

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margin of the lake, amounted to three lacs of rupees; since then, however, owing to neglect, the water from the mountains has so nearly filled the lake, as to leave but a small portion of the margin dry, even in the summer time, and the inhabitants have never resorted to any artificial means of extracting the salt from the water."

The quantity of salt used in this country is very great; it having been estimated at 22 pounds annually to each individual. On this supposition, the entire consumption will amount to 363,000,000 pounds, or 161,000 tons. Besides this home consumption, there is annually exported about 250,000 tons, the greater part of which is procured from the salt mines of Cheshire. It is fortunate that this important necessary of life is so cheap. Its cost at a medium may be estimated at not more than sixteen shillings a ton.

LESSON XC.

THE PIN MANUFACTORY.—A CONVERSATION.

for-ci-bly	so-li-ta-ry	sil-ver-y
an-neal-ing	u-ni-ting	po-lish-ing
ques-ti-on	ma-chin-e-ry	twirl-ed
ma-nu-fac-tu-rer	whit-en-ed	straight-en-ed

Mr. B.—Now George, we will draw round the fire; make the circle large enough to let us all in, while you and Harry give us an account of your visit to the pin manufactory.

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George.—I do not know where to begin, we saw so many things done, and people at work, altogether, that when I come to think about it, I am quite confused; I wish, father, you would give the whole account.

Mr. B.—No; it will be of use to you two boys, to recall what you have seen to your minds, and tell it your mother and sisters. You can help out each other; I am going to write letters, but if you are in a difficulty, you may turn to me, and I can, I dare say, set you right.

Sophy.—Come, George, suppose we ask you questions about it; I want first to know *what* pins are made of.

George.—They are made of brass wire.

Janet.—Is this wire made in the pin manufactory?

George.—No; it is made somewhere else; but it is purchased by the pin manufacturers in large coils, such as you may have seen in the shops. The wire is not fit for use when it comes into the manufactory, it is too thick, and not hard enough, so the first business is to *prepare* it for pin making

Harry.—Yes; I remember that was the first thing we were told to look at. This thickish kind of wire is wound round a wheel, and is then forcibly drawn through a hole, in an iron plate, which is rather too small for it, by another wheel, which turns round so quickly, that it drags the wire through the hole; it is then passed through another hole, and another, each smaller than the last, till the wire becomes finer and harder. But the wire is softened by heat between these different

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drawings, and then suffered to cool again slowly, which is called annealing, and which makes it tougher, and prevents it from breaking, as it is drawn out. By this drawing out too, I forgot to say, that the wire gains in length, part of what it loses in thickness.

Janet.—But now about the pins. What did they do with the wire, when it had been drawn through the holes, and wound round the wheel?

Harry.—Why, when a certain quantity was so prepared, it was taken off the wheel, and soaked in some acid liquid, to clear it, and then beaten on stone. But the coils of wire must be straightened before they can be used; this was not done by the wire cleaners; they gave their wire as it was, into other hands, and went on with their own work, that no time might be lost. In order to straighten the wire, it was drawn out on a large table, between iron pins, and then cut into lengths of three or four yards. A man then took a bundle of these straightened pieces of wire, and cut them into lengths sufficient for six pins. The next thing to be done was, to grind these pin lengths of wire to a point; and this I think was done by boys; was it not, George?

George.—Yes; each boy had a couple of grinding stones* before him, one coarse, and the other fine, which were turned round by a wheel, kept in motion by his foot. He takes a handful of these bits of straight wire, and lays their ends first against the *rough* grinding stone, and then against

* This process is said to be accomplished now by a steel mill. The above was the working of a pin manufactory in England, some years back.

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the *smooth*, twirling the wires with his fingers, while the stones are turning quickly round, so that the whole process does not take up a minute. He then hands them over to another person, while he continues his pointing. This person cuts the length of a pin from each wire, and returns it to the boy to be pointed; he then receives it again, and cuts off another pin, and so on, till the six pins are ready to be headed.

Harry.—George, how many pins did those boys say they could each point in an hour?

George.—One thousand six hundred. I put it down in my pocket-book. And now comes the heading. I think I can tell that, Harry.—The heads of the pins, Sophy, were made by girls, not older than you. The girl I was watching, had a straight bit of wire in her hands, which she held to a wheel, round which was fastened another bit of wire, which, by a twirl of the wheel, was twisted close round the straight bit; then this straight bit was pulled out, and the twist left hollow. This hollow twist was cut with large scissors into those little bits which we call heads, and which fell into a basin, placed under the girl's hand; but before the heads can be fitted on to the pins, they must be softened. To soften metal, you know, it must be heated very hot. This was done by a man, who put these little heads into iron pans in a furnace. When cool enough, they were placed on a tray, before another set of little boys. This part, I think, amused me most of all. Each of these boys sat before a piece of steel, with a little groove in it on one side, the shape of the pin, and a hammer, which he moved with his foot, when he wanted to

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make it strike on the steel. Each boy having a tray of heads before him, took a pin, and thrust the blunt end into the little hollow bit of twist, which was to be its head, and then slipped it into the steel groove, and with a blow or two of his hammer, fastened it on; then he took another, and another, and did the same thing, so quickly, that before I could understand what he was about, I was obliged to beg him to do it a little slower. And now, good friends, the pin is made.

Sophy.—And then they stick them on papers?

Harry.—Oh! no; though the pin is made, it is not yet delicate enough for you girls to use; you would not like to fasten your gowns with a brass pin. It must be whitened and polished. Now, in order to give the pins that white silvery look which they have, they are boiled a long time in a liquor made from tin and the lees of wine. We saw some taken out of the copper, looking very white, but not at all bright, as you may suppose. To polish and make them bright, they are put into a tub of hot bran, which is turned round and round very quickly, by which means they rub against each other and against the bran, and when taken out, look what you see them; they are then separated from the bran, in the same way you have seen corn separated from chaff, and they are given to the women and children to stick on papers, so many in a row, as you know. I think we have done it pretty well, *without* your help, Esther.

Mr. B.—From what I heard I think you have.

Sophy.—But, for my part, I can hardly see the use of having so many different persons employed

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about a pin; why should it not be one man's trade to make pins?

Mr. B.—And how many pins do you think he could make in a day? it has been said one. But suppose him to make fifty; you can hardly allow him more, if you consider how many operations he would have to perform. First, he must draw out his wire; then he must straighten it; then he must clean it; then he must cut it; then he must point it; and now he must leave the pin to make its head; this, as George has told you, is done by three separate persons; so he would have first to twist the wire—then to cut it into heads—then to soften the heads over a furnace, to watch the furnace, and to take them out and cool them before he could go on with his work. When cooled, he would have to fit the head on to the pin—then to whiten it—then to polish. The sticking and sorting we may leave out, because his fifty pins would not give him much trouble in that way.

Sophy.—Oh, father! I see I had forgotten half he had to do; and now I have been reckoning up that twelve persons were employed about every pin which was made in that manufactory.

Mr. B.—It was about that number; in some manufactories it is more, in some less. But think, Sophy, how your workman would be perplexed about all these different operations; he would never have become dexterous in any one. Whereas by the whole labour being divided, and each person keeping to his own part, he becomes expert in that one, and no time is lost in changing his employment. These twelve persons, together, could make, as I understood, between them, fifty thousand pins, a

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day. Now, suppose that each of these twelve persons had set up with machines by himself, and made at the rate of fifty pins a day, only six hundred pins would have been made by them in the course of the day. Whereas, by uniting together, and dividing the labour of making a pin between the twelve, they could make in the same time above fifty thousand.

George.—Ah, now I see the use of division of labour; each of these men gains more by giving his labour to a part, than if he made the whole of the pin. If fifty thousand pins are made between twelve persons, we shall find, by dividing that quantity by twelve, that each person will, in fact have made above four thousand pins; who, if he had worked singly, could only have produced fifty.

Mrs. B.—Well, Sophy, you see your single labourer would be badly off, or rather those who use pins would be badly off; for since the labourer must live, so he must charge as much for his fifty pins as will pay for his day's labour, or he must leave off pin making. But in order to receive the same day's wages as he gets from the manufacturer, at what rate must these fifty pins be sold?

George.—Why, he must then get as much for his fifty pins as he does now for his share of the fifty thousand. Now, as we found that of the fifty thousand, his share would be about four thousand one hundred and sixty, it seems that the solitary labour of a man, viz., fifty pins, would cost as much as four thousand one hundred and sixty made in common with eleven others. And we have not yet reckoned what the manufacturer must charge, both

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for the cost of the machinery and for his own profit.

Mrs. B.—Very well, you see then that very few persons could afford to use pins, if we had to depend on the labours of workmen who laboured singly.

So it is in every thing else; the luxuries, and even the comforts of life must be confined to a very few rich persons, in a country where, labour being undivided, so small a quantity of any manufacture can be made, that it must be sold at a very high price, in order to pay the maker of it.

LESSON XCI.

OUTLINES OF GRAMMAR.

It was shown to you in a former lesson, that words which stand for *things* and *persons* are called *nouns;* that when they stand for, or are common to several nouns, or names, they are called common nouns. When for an individual (single) person or thing, as Catherine and Dublin, they are called proper names or nouns. Nouns stand for both sexes or genders; the masculine or male gender, as boy, man; the feminine or female gender, as girl, woman; when they stand for things without life, they are said to be *neuter*, meaning that they are of *neither* or no gender.

When nouns stand for *one* thing or person, they are said to be of the *singular* number; when for more things, of the *plural* number: most nouns may

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be made plural by adding *s* to their last letter, as boy, boys. But sometimes a noun is made plural by a change in its spelling. Man makes men, in the plural; ox makes oxen; child makes children; and so on.

OF PRONOUNS.

These are words which we use instead of nouns, either to avoid calling ourselves by our own proper names, or because it is tiresome to repeat the same noun too often, or for some other reason.

I, thou, he, she, it, we, you, they,—are called personal pronouns.

I and *we* are called the first persons, because they are the persons *who speak*. *Thou* and *you* the second persons, because they are the persons *spoken to*. *He, she, it*, the third, because they are the persons spoken of.

I and *we* are used instead of the proper names of the persons who speak. No one but a very little child would say, speaking of himself, "Robert wishes for a book," but "*I* wish for a book;" if he were speaking of some one besides himself he would say "*we* wish for a book."

The second persons, *thou* and *you*, are used instead of the proper names of the person or persons spoken to.

Speaking to Robert, we should not say, "Does Robert wish for a book?" but "Do *you* wish for a book."

Thou is seldom used excepting in poetry.

In speaking of another, we use the third personal pronoun; we do not say "Martha was running, and

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Martha fell down," but "*she* fell down." If we were speaking of a boy, we should say "*he* fell down;" if of a table, "*it* fell down;" if of many girls, boys, or tables, "*they* fell down." The pronoun *it*, though we chiefly use the word for things, not persons, is often used, as well as the noun it stands for, as if it were a person. We say of the table, "*it* stands steadily," as if it had life, and could move about, or of a pen, "*it* writes well."

Pronouns are said to have cases,—a case means a state or condition. There are three cases belonging to pronouns; the nominative, the possessive, and the objective. Pronouns are said to be in the *nominative* case where they name the person or thing which is or does something, or suffers something, as *I am, I love, I am loved. He is, he fears, he is feared. We are, we love, we are loved. I, thou, he, she, it, we, you, they*, are pronouns in the nominative case.

When we speak of these pronouns as possessing something,—having things and persons belonging to them, we say they are in the *possessive* case or state. For example, speaking of yourself as possessing a book, you would not say, "that book is *I's*, or *me's*," but, "that book is *mine*," or "*my* book." We do not say "it is *thou's*," or "*thee's*," but "it is *thy* book," or "it is *thine*." Nor should we say that book is *he's*, or *she's*, or *we's*, or *us's*, or *you's*, or *they's* or *their's*, but that book is *hers*, or *her* book, *his* or *yours* or *your* book, *theirs* or *their* book.

Now as all these pronouns—*my, mine, thy, thine, his, hers, its, our, ours, your, yours, their, theirs*, show that something is possessed by them,

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they are called pronouns in the possessive case. But when we speak of these pronouns as being the *objects* of something to be done, then we use another form of words; we do not say "give *I* or *we* some bread," but "give *me* or *us*." We do not say "Robert threw *he*, or *she* down, and hurt *they*," but "Robert threw *him*, or *her*, or *them* down, and hurt *them*." We do not say, "Martha loves *thou*," but "*thee*."

Me, *us*, *thee*, *you*, *him*, *her*, *them*, are the objects of giving, throwing down, and loving, so they are said to be pronouns in the objective case.

Here is a list of all the personal pronouns in both genders, and numbers, and in the three cases.

Nominative Case.

First person, I, we.	*Third person*, He, she, it, they.
Second person, Thou, ye or you.	

Possessive Case.

First person, My, mine, our, ours.	*Third person*, His, her, hers, its, theirs.
Second person, Thy, thine, your, yours	

Objective Case.

First person, Me, us.	*Third person*, Him, her, it, them.
Second person, Thee, you.	

But there are other pronouns besides the *personal* pronouns.

Who, *which*, and *that*, are pronouns; they are called *relative* pronouns, because they do not stand

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instead of a noun, but *relate* to some noun which has gone before, and which is called their antecedent—antecedent means *going before*.

"The boy *who* was set to mind the sheep, *which* were feeding in the field, fell into the pond *that* was near the gate."

In this sentence, *who* relates to boy, *which* to sheep, and *that* to pond.

Who has three cases.

Who is nominative.

Whose, possessive.

Whom, objective.

Who is of both genders, *which* is of neither—it is neuter.

"The boy *who* laughed, *whose* bat is broken, and to *whom* I have given a ball." These pronouns, who, whose, and whom, all relate to boy, boy is their antecedent.

There is another class of pronouns which demonstrate or point out the noun, and are therefore called demonstrative pronouns.

They are, *this*, *that*, *these*, *those*. We say, *this* book is small, *these* oranges are ripe, *that* pen is bad, *those* books are torn.

Who and *which* besides *what*, are used to ask questions. They are then called interrogative pronouns.

Interrogative means asking questions. *Who* and *which* are then no longer relative pronouns.

There are other pronouns besides these personal, relative, interrogative, and demonstrative pronouns, which you will learn hereafter.

Nouns and pronouns are called parts of speech. All the words we use in speaking have been divided

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into nine sorts of words—or parts of speech. Nouns and pronouns are two of these parts of speech, there are seven more. The first part of speech which is usually learnt, is called the article. There are only three words belonging to this part of speech, *a*, *an*, *the*. These little words are placed before nouns to point them out. *A* (or *an*, if the noun begins with a vowel) is used before common nouns, when we do not wish to point out or define an individual—a book means any book, an ink-stand, any ink-stand. *A* and *an* are called *indefinite* articles. *The* is used before a common noun, when we wish to point out or define some individual belonging to it. *The* book does not mean any book, but some book which you either have already described, or mean to describe.

Give me *the* book, which lies on the table, or *the* book which we have been speaking about. *The* is called the definite article.

Those parts of speech which are added to the noun to describe it, or show its quality, are called adjectives. All nouns have various qualities by which you may describe them; a man is *fair* or *dark*, a book is *thick* or *thin*, *brown* or *white*,—all these words, *fair*, *dark*, *brown*, *white*, and any others by which you chose to describe the man or the book, are adjectives.

If we wish to *compare* the qualities of two or more nouns, we do it by adding *er* or *est* to the adjectives. If we want to compare two flowers, both of which we thought pretty, we should add *er* to the one we prefer. "This flower is prettier than that;" If we compare the flower with more than one we should add *est*, and call it

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prettiest. These are called degrees of comparison—prettier is the *comparative* degree, and prettiest the *superlative*. Superlative means *above others*. Sometimes other words are used to denote these degrees. Much, makes *more* in the comparative, and *most* in the superlative. Good, makes *better*—*best*. There are many other adjectives of this kind.

The numbers, one, two, three, twenty, a hundred, are adjectives; they are added to the noun, not to show the quality but the number. *One* man, *fifty* children, &c.

LESSON XCII.

PART II.—OF VERBS.

The most important part of speech next to a noun, is a verb.

All those words which express something we do, or which is done to us, are called verbs. I *love*, I *am loved*; I *call*, I *am called*. *Call* and *love*, are said to be active verbs, because they *do* something—some action. *Am loved*, *am called*, are said to be *passive verbs*, because they do nothing, they are in a quiet or passive state—something is done to them. When I say I *am called*, you know that somebody is doing something to me. There is another kind of verb which expresses merely that we *are*, as I *am*, I *exist*. This kind of verb is sometimes called the neuter verb, because it is neither active nor passive, but it is also called a verb of being. So there are three kinds of verbs—active, passive, and neuter: I *tell*; I *am told*; I *am*

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Some active verbs do something to another person or thing, some do not; if I say you write, there must be something to which the action of writing passes, perhaps a letter, you write a letter or you write a copy; this is called a *transitive verb*. If I say you walk, the action of walking stays with yourself, you do not walk a walk. This is called an *intransitive verb*.

A verb is expressed in several different ways, called its modes or moods. There are four of these moods. The infinitive, the indicative, the subjunctive, the imperative.

The *infinitive* mood simply expresses the verb, without reference to person. *To write, to have written.*

The *indicative* declares something without any doubt or hesitation; I write, I wrote, I shall write.

The *subjunctive* always expresses the verb under a doubt; I should walk (if I had the power); I could walk (if I had the will); or if I walk (unless any thing prevents me),—all expressing a doubt on the subject.

The *imperative* entreats or commands—as, "walk," let him walk.

All these modes or moods have times or tenses; the present, past, and future, in which the verb takes place.

Present Tense—I walk. Past Tense—I walked. Future Tense—I shall walk.

PARTICIPLES

Are so called because they are sometimes used as part of a verb, sometimes as an adjective, partaking the nature of both.

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When I say, "a *loving child*," I use the word loving as an adjective; when I say, "the mother *loving* her child spared no pains to bring her up well," I use the word *loving* as a participle.

You will learn more about participles by and by; this account is sufficient for the present.

ADVERBS.

An adverb is to a verb, something what an adjective is to a noun; it is added to the verb to tell us something about it.

An adverb shows, in the first place, the manner in which the verb is done. You work *ill*, or you work *well*; *ill* and *well* show the manner in which you *work*—they are adverbs.

A great number of adverbs end in *ly*, and all these are formed from adjectives. I could not say, you read distinct, because distinct is an adjective; but I could say, you read *distinctly*, or *slowly*, or *badly*. All these show the manner in which the verb is done, and so they are called adverbs. See how easy it is to make an adverb of an adjective.

Adjectives.	Adverbs.
pretty	prettily
brave	bravely
kind	kindly

But there are other adverbs besides those which show the manner of *doing* a thing. You want to know *where* or at *what place* the verb is done in. There are adverbs of *place*—*where*, *there*, *here*, are adverbs of place. I go *there*; *where* is my knife? *here* it is.

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There are adverbs of *time*,—*soon*, *presently*, *often*, are adverbs of time. When do you go home? I go *soon*. I play *often* (many times). I shall play *presently*.

Some adverbs point out the number of times the verb is performed. I caught the ball *fifty* times. I spoke *once*; Charles spoke *twice*. *Fifty*, *once*, *twice*, are adverbs of number.

Some adverbs ask questions, as—*when*, *how*, *why*, *what*. *When* do you go? at what time—*how* do you go? meaning in what manner—*why* do you go? for what reason?

The words *yes* and *no*, are adverbs, and so are other words that reply to a question. Shall you go in the fields? *Perhaps*, or *yes*—they all refer to the verb *go*.

There are then six kinds of adverbs;—the first shows the *manner* of the verb; "He reads *well*."

2nd. The place of the verb; "I go *there*."

3rd. The time of the verb; "I shall go home *soon*."

4th. The number of times the act is done; "She caught the ball *twice*."

5th. Asks questions; "*What* shall I give you?"

6th. Answers questions; "*Yes*, *no*, *perhaps*."

PREPOSITIONS.

Prepositions are very useful parts of speech. They connect nouns together, pronouns together, and also nouns and pronouns; showing what one has to do with the other—the relation, that is, between them.

There are a great many prepositions in our lan-

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guage. *On*, *by*, *with*, *in*, *from*, *to*, *across*, *up*, *down*, and many others.

These little words are of great importance. Our sentences would often convey no meaning without them.

If I say, "Put this book *on* the table." You see what *book* has to do with *table* by means of the preposition *on*. But if I left out the preposition *on*, and said, "Put the book the table," my sentence would have no meaning at all.

Again, "I stand *by* the fire." The preposition *by* connects the pronoun *I*, with the fire. Without it, the sentence "I stand the fire," would either convey no sense, or a wrong one, meaning that I can bear or endure the fire, which was not what I meant to say.

So if I say, "You sit *by* me," the two pronouns *you* and *me* are connected through the preposition *by*. "He ran *across* the street." If I said, "You sit me," or "He ran the street," you could see no connexion either between "you sit" and "me," or between "he ran" and "the street."

CONJUNCTIONS.

The conjunction is a part of speech which joins words and sentences.

And, *as well as*, *perhaps*, *but*, *either*, *or*, *neither*, *nor*, *both*, are some of the commonest conjunctions.

"She walked *in* the rain; she got wet," are two sentences. If I say, "She walked in the rain, *and* got wet," the conjunction *and* joins them and makes one sentence.

"Give me some string; give me a knife," I might

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join by the conjunction, *as well as*, into one, "Give me some string, *as well as* a knife."

"George walked in the fields; Mary walked in the fields; Tom walked in the fields," are three sentences; if I use the conjunction *and*, I make them into one, "George, Mary, *and* Tom walked in the fields."

And, *both*, *as well as*, *also*, are called *conjunctive*, because they join both the *words* and the *sense* of the words. But there are others which, though they join the words and sentences, seem to *disjoin* or separate the *sense*:—*Either or*, *neither nor*, *but for*, are conjunctions of this kind. If I say, "Give me *either* a red *or* a blue flower." *Either* and *or* connect the words red, blue, and flower, with give me; but they *disjoin* the sense. They show that I do not want *both* a blue and a red flower, but only one of them.

"I should have walked, *but* it rained." The conjunction *but* here joins the sentence "I should have walked," with "it rained," but it separates the *act* or thought of walking from the act of raining. These conjunctions which join words and sentences, but disjoin the things themselves, the meaning, viz., of the words and sentences, are called *disjunctive*.

INTERJECTIONS.

An interjection is merely an exclamation. Oh! ah! dear me! alas! well! how! are interjections. They are used when we are frightened, or surprised, or impatient. The seldomer they are used, therefore, the better

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LESSON XCIII.

SMALL FARMS IN BELGIUM.

The small farms of from five to ten acres which abound in many parts of Belgium, closely resemble the small holdings in Ireland; but the small Irish cultivator exists in a state of miserable privation of the common comforts and conveniences of civilized life, whilst the Belgian peasant farmer enjoys a large portion of those comforts.

The houses of the small cultivators in Belgium are generally substantially built, and in good repair: they have commonly a sleeping room in the attic, and closets for beds connected with the lower apartment, which is convenient in size: a small cellar for the dairy, and a store for the grain, as well as an oven, and an outhouse for the potatoes, with a cattle stall, piggery, and poultry loft. The house generally contains decent furniture, the bedding is sufficient in quantity, and although the scrupulous cleanliness of the Dutch may not be everywhere observable, an air of comfort and propriety pervades the whole establishment. The cattle are supplied with straw for bedding; the dung and urine are carefully collected in the tank; the ditches are scoured to collect materials for manure; the dry leaves, potato tops, &c., are collected in a moist ditch to undergo the process of fermentation, and heaps of compost are in course of preparation. The premises are generally kept in neat and compact order, and a scrupulous attention to a most rigid economy is everywhere appa-

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rent. We observed that all the members of the family were decently clad, none of them were ragged or slovenly, even when their dress consists of the coarsest material. The men universally wear the blouse, and wooden shoes are in common use by both sexes. The diet consists, to a large extent, of rye bread and milk. The dinner is usually composed of a mess of potatoes and onions, with the occasional addition of some pounded ham or slices of bacon. The quantity of wheaten bread consumed did not appear to be considerable. I need not point out the striking contrast of the mode of living here described, with the state of the same class of persons in Ireland; and it is important to investigate the causes of this difference.

In the greater part of the flat country of Belgium, the soil is light and sandy, and easily worked; but its productive powers are certainly inferior to the general soil of Ireland, and the climate does not appear to be superior. To the soil and the climate, therefore, the Belgian does not owe his superiority in comfort and position over the Irish cultivator. The difference is rather to be found in the system of cultivation pursued by the small farmers of Belgium, and in the habits of industry, economy, and forethought of the people. The cultivation of the small Belgian farms differs from the Irish—first, in the quantity of stall-fed stock which is kept, and by which a supply of manure is regularly secured; second, in the strict attention paid to the collecting of manure, which is most skilfully managed; third, by the adoption of a system of rotation of five, six, or seven changes

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of crop, even on the smallest farms, which is in striking contrast with the plan of cropping and fallowing the land prevalent in Ireland, and by which so large a portion of its produce and powers is every year wasted.

In the farms of six acres, we found no plough, horse, or cart; the only agricultural implement, besides the spade, fork, and wheel-barrow, which we observed, was a light wooden harrow, which might be dragged by hand. The farmer had no assistance, besides that of his wife and children, excepting sometimes in harvest, when we found he occasionally obtained the aid of a neighbour, or hired a labourer at a franc per day. The whole of the land is dug with the spade, and trenched very deep; but as the soil is light, the labour of digging is not great. The stock on the small farms which we examined, consisted of a couple of cows, a calf or two, one or two pigs, sometimes a goat or two, and some poultry. The cows are altogether stall-fed, on straw, turnips, clover, rye, vetches, carrots, potatoes, and a kind of soup made by boiling up potatoes, peas, beans, bran, cut hay, &c., into one mess, and which being given warm is said to be very wholesome, and to promote the secretion of milk. In some districts, the grains of the breweries and distilleries are used for the cattle, and the failure of the Belgian distilleries has been reckoned a calamity to the agriculture of the country, on account of the loss of the supply of manure which was produced by the cattle fed in the stalls of these establishments.

The success of the Belgian farmer depends mainly upon the number of cattle which he can

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maintain by the produce of his land, the general lightness of the soil rendering the constant application of manure absolutely necessary to the production of a crop. The attention of the cultivator is always, therefore, especially directed to obtain a supply of manure. Some small farmers with this view, agree with the sheep-dealer to find stall-room and straw for his sheep, to attend to them, and to furnish fodder at the market price, on condition of retaining the dung. The small farmer collects in his stable, in a tank lined with brick, the dung and urine of his cattle. He buys sufficient lime to mingle with the scouring of his ditches, and with decayed leaves, potato tops, &c., which he is careful to collect in order to enrich his compost, which is dug over two or three times in the course of the winter. No portion of the ground is allowed to lie fallow, but it is divided into six or seven small plots, on each of which a system of rotation is adopted; and thus, with the aid of manure, the powers of the soil are maintained unexhausted, in a state of constant activity.

The order of succession in the crops is various; but we observed on the six-acre farms which we visited, plots appropriated to potatoes, wheat, barley, clover (which had been sown with the preceding year's barley), flax, rye, carrots, turnips, or parsnips, vetches, and rye, for immediate use as green food for the cattle. The flax grown is hackled and spun by the farmer's wife, chiefly during the winter, and we are told that three weeks' labour at the loom towards the spring, enabled them to weave into cloth all the thread thus prepared. The weavers are generally a distinct class from the small

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farmers, though the labourers chiefly supported by the loom commonly occupy about an acre of land, sometimes more, their labour upon the land alternating with their work at the loom. In some districts, we were informed, every gradation in the extent of occupancy, from a quarter or half an acre to the six-acre farm, is to be found; and in such cases more work is done in the loom by the smaller occupiers.

The labour of the field, the management of the cattle, the preparation of manure, the regulating the crops, and the carrying a portion of the produce to market, call for the constant exercise of industry, skill, and foresight among the Belgian peasant farmers; and to these qualities they add economy, sobriety, and a contented spirit, which finds its chief gratification beneath the domestic roof, from which the father of the family rarely wanders in search of excitement abroad. It was more gratifying to observe the comfort displayed in the whole economy of the households of these small cultivators, and the respectability in which they lived. As far as I could learn, there is no tendency to the subdivision of the small holdings. I heard of none under five acres, held by the class of peasant farmers, and six, seven, or eight acres, is the more common size. The provident habits of these small farmers, enable them to maintain a high standard of comfort, and they are, therefore, necessarily opposed to such subdivision. Their marriages are not contracted so early as in Ireland, and the consequent struggle for subsistence among their offspring does not exist. The proprietors of the soil retain the free and unrestricted disposal of their property, whether divided

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into smaller or larger holdings; but we were assured, that an industrious tenant was rarely, if ever, dispossessed. The common rent of land is about 20*s.* an acre, and the usual rate of wages for a day labourer is a franc (or 10*d.*) a day.

A small occupier, whose farm we examined near Ghent, paid 225 francs per annum for about two bonniers, or six acres of land, with a house, stabling, and other offices attached, all very good of their kind. This makes the rent (reckoning the franc at 10*d.*) equal to 9*l.* 7*s.* 6*d.* sterling per annum; and if we allow 3*l.* 7*s.* 6*d.* for the rent of the house, stabling, and other offices, there will be 6*l.*, or 1*l.* per acre for the land, which accords with the information we obtained at Antwerp, Brussels, and other places, as to the rent of land in the flat country, the soil of which is, for the most part, of the same quality throughout. This farmer had a wife, and five children, and appeared to live in much comfort. He owed little or nothing, he said, but he had no capital beyond that immediately employed on his farm. We questioned him respecting his resources in case of sickness. He replied that if he were ill, and his illness were severe and of long duration, it would press heavily upon him, for it would interrupt the whole farm-work; and, in order to provide for his family, and to pay the doctor, he feared he should be obliged, in such case, to sell part of his stock. If his wife and family were long ill, and he retained his strength, the doctor would give him credit, and he should be able to pay him by degrees in the course of a year or two. The thought of applying for assistance in any quarter, appeared never to have entered his

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mind. We suggested that the Bureau de Bienfaisance, or charitable individuals, might perhaps afford him aid in such a difficulty, but with evident marks of surprise at the suggestion, he replied cheerfully that he must take care of himself. If a sick club, or benefit society, were established among these people, so as to enable them by mutual assurance to provide for the casualty of sickness, the chief source of suffering to their families would be obviated, and there would be little left to wish for or amend in their social condition.

The Belgian peasant farmer above described, is not very different from the small Irish occupier as respects his position in society, but he is in a far better condition as regards the comforts and conveniences of life. The cause of this difference, I believe to consist in the more skilful system of culture pursued by the six-acre farmers of Belgium, in the rigid economy which characterizes them as a class, and in the persevering industry, providence, and forethought, by which they are enabled to adjust their limited resources to their wants: and the first step to the improvement of this important class in Ireland, must be, I think, to endeavour to assimilate their farming operations, and agricultural and domestic management, to that of the same class in Belgium.—*Report of George Nicholls, Esq.*

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